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NOTICE TO ALL PURCHASERS

The Girl Reserve Movement is a movement of the Young Womens Christian Associations for teen age girls. Therefore, to use the name and the programs it is necessary to establish a supervisory relationship with a city, town, country or district or student Young Womens Christian Association, or with a traveling secretary of the National Y. W. C. A. who is responsible for work with teen age girls. The program content, however, is at the disposal of all people interested in the welfare of girls.

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PREFACE

THIS edition of the Girl Reserve Manual is the result of long years of experimentation, study, and practical experience on the part of many workers in the Young Women's Christian Association, who because they steadily believed in the potential power of girl life have felt the "Charm of the Impossible" and like "Fishin' Jimmie" have gone upon a quest.

The first Girl Reserve Manual, issued in 1918, was but a preliminary and temporary edition. Since that time the many pamphlets containing various Girl Reserve programs as well as the first preliminary Manual have offered a wealth of material which has been of use to many workers with girls.

It is hoped that this Manual, including as it does the philosophical principles, content and methods of work developed and tested by the Young Women's Christian Association through many years of practical experience, will prove of even greater value and use to those who have grasped the significance of Christian leadership to-day and have accepted its responsibilities.

GERTRUDE GOGIN, *Director*,
Bureau for Work with Younger Girls
National Board, Young Womens Christian Associations

FOREWORD

THE Young Women's Christian Association is a fellowship of women and girls. The value of the fellowship lies in whatever it may contribute to self-expression, discipline and growth of the whole life of each of its members and in the effectiveness of that group as it functions in the life of a community. It offers, therefore, to advisers of girls a place of leadership which has the greatest value.

There is a standard toward which the development of all the membership—both girls and advisers—is set. The standard is expressed in the name "The Christian" and makes the teachings of Jesus the informing and directing principles of any of the Association's programs. His example of growth in wisdom and stature and in favor with God and man is consciously followed. Any girl may enter this fellowship; there is nothing selective about its membership. The possibility of fulfilling this standard—of achieving this growth, is in direct proportion to the gift of self of those advisers who have accepted places of leadership in the Association movement.

The Girl Reserves are a cross section of the whole fellowship. They are a movement within the movement of the whole. All the resources of the organization, general and specialized, lie back of the Girl Reserves, and are available for their development. The Girl Reserves are to the Young Women's Christian Association, of which they are a part, the fresh stream which feeds into the main current of the movement at its source or along its course—the very youth of its youth. They have its future in their keeping.

MABEL CRATTY.

Office of THE GENERAL SECRETARY,
National Board, Young Womens Christian Associations,
United States of America.

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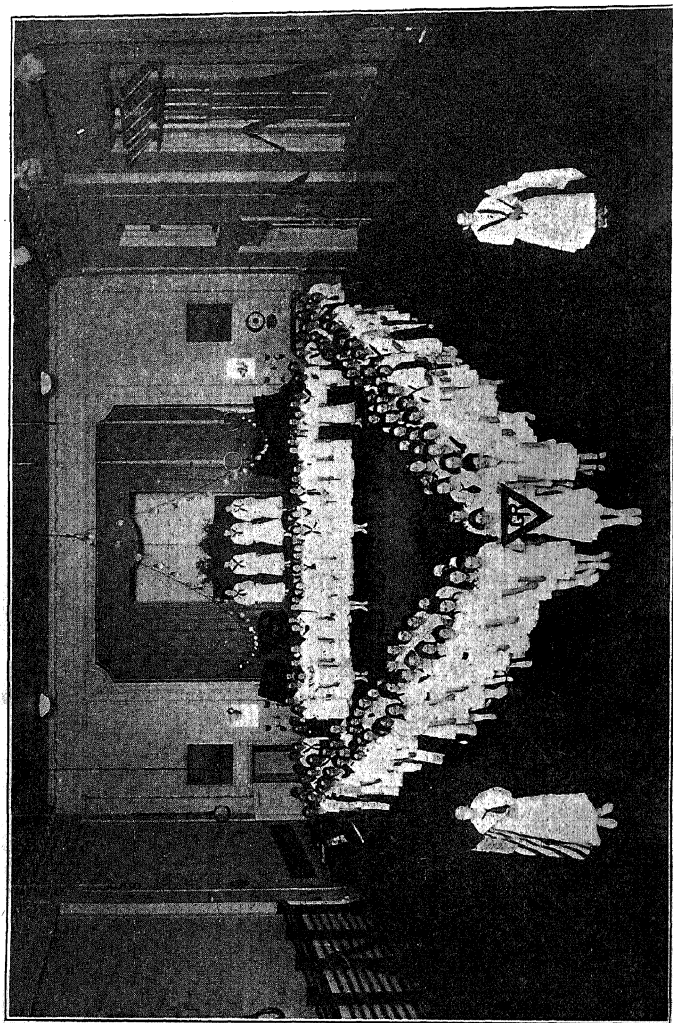
BUREAU FOR WORK WITH YOUNGER GIRLS,
National Board, Young Womens Christian Associations

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SAN FRANCISCO

GIRL RESERVES

The Girl Reserve Movement

Section I.

THE NEEDS OF GIRLS



*"I am the Future, for in me
there lies
What through the ages our land
shall be;
Yet what I am is what you are
to me—
I am the question to which you
make replies."**

THE girl between twelve and eighteen is facing the critical character building years of her life. At the age of twelve certain habits have been acquired—some of which are not very firmly fixed. Whether for good or evil these will probably become established within a short time. The years ahead are therefore the ones in which new habits for good may be acquired and bad habits replaced by good ones; certainly habits of the most vital character content will be formed to meet the new needs of the girl's developing personality.

* Written by Tudor Jenks for the Westchester County Children's Ass'n.

The instincts for self-preservation, self-expression, and self-perpetuation, or as they are sometimes stated, the egoistic, the rational, the sex, and the relation instincts—are manifesting themselves in many ways and making it necessary for the girl to make adjustments in all phases of her living. It is a difficult period for the girl and for all people related to and working with her. Her mental growth, her bodily development, her consciousness of herself not only as an individual but as a part of a social whole, her spiritual yearnings are all matters of adult concern. The home, the church, the school, and the community as a whole through its various agencies are all responsible for seeing that careful guidance is given at a time when such guidance will have results. Moreover, there is need for correlation of the different training processes given a girl through these various channels. The standards, work and appeal made by one group are often not related in a girl's mind to like standards and appeals made by another. The home is the logical place in which such correlation should take place but it is not always possible to have it so and therefore the worker with girls in the Young Women's Christian Association or in any organization must so understand the fundamental needs of the girl with whom she is dealing that out of those needs and desires she will be able to evolve a program of work which will make for successful Christian living.

The fundamental instincts of self-preservation, self-expression and self-perpetuation give rise to certain relationships of human life which have been termed needs. Such needs express themselves differently, perforce, because of racial and individual experience, but in every girl there is the possibility of expressing through recreation, fellowship, work, and religion the fullness of her life. These four great forms of expression do not function equally in different groups of girls and for that reason secretaries and advisers concerned with program planning find themselves analyzing the needs of different groups of girls and choosing as majors and minors these various forms of expression, the choice depending upon the outstanding indi-

vidual and group needs. It has seemed wise, therefore, in this section to state briefly the specific needs of different groups of adolescent girls in which the Young Women's Christian Association and other kindred organizations are interested.

CHAPTER I.

THE YOUNGER GIRL IN CITIES

FIFTY years ago ninety-seven out of every one hundred people were living in rural communities. To-day fifty-four out of every one hundred people in the United States are living in cities. Great industrial enterprises and the lure which is always associated with the city attract vast numbers of men, women, boys and girls, many of whom have been brought up in rural communities, either in this country or in foreign countries. This means a readjustment for part of a city's population to different methods of living and to certain new conventions; very often this adjustment is not made by parents as rapidly as by the younger members in a family and so difficulties arise.

The complexity, the intensity of life, the possible isolation and loneliness of individuals and groups even in the midst of a dense population; the extreme individualism possible because of a sense of detachment caused by the very numbers of unknown people and at the same time the great necessity for co-operation because of the dependence of one individual upon another both for housing and transportation and food supply; the possible letting down of moral standards; all these are factors which must be taken into consideration when one faces the needs of a girl in the city. The highly colored theatre posters, the trashy love stories and mock heroics featured on the many billboards which so often line city streets, as well as the great electric signs that flash across one's vision at night and trans-

form the dull and dirty street into a veritable fairy-land, the flippant music of the streets, the gay movie "palaces," the very crowds themselves and the sense of action everywhere, all stimulate the newly awakened emotional senses of the adolescent girl, whether she be a school girl or a younger girl at work.

Therefore, not because girls who live in a city are different in themselves from other girls but because their surroundings and influences are different, is it necessary to consider the specific needs of city girls. Briefly speaking, these needs are:

First, standards based upon such principles that there will result a wise choice in the midst of the complex and intense life which presents such a variety of activities and interests—such standards to be rooted in a belief in a God-controlled world.

Second, an opportunity for recreation which is the result of a girl's own ingenuity and not "store-bought" and which shall include a chance to glimpse the joy and beauty of the great out-doors.

Third, the opportunity to remain "young" in the midst of what is often a very sophisticated and blasé atmosphere.

Fourth, the opportunity to obtain help in choosing and in finding the right kind of employment and to benefit by advice which will help her not only to see the need for more education and training but also the way to secure them.

CHAPTER II.

THE YOUNGER GIRL IN TOWNS

ROBERT LOUIS STEVENSON said that it was not in vain that he returned to the nothings of his childhood, for each of them had left its impress upon him; the same intangible reactions to environment are occurring in the lives of hundreds of thousands of younger girls in the towns of this country. Whether the towns are agricultural, suburban, mining, tourist, manufacturing, college or health resort, each is weaving into the life of its girlhood its particular characteristics, good, bad or

indifferent. Each contributes to the growing girl certain opportunities for human relationships, which the diversified life of a city rarely affords; yet the very social solidarity is in a measure a handicap. The very neighborliness sometimes blinds the adult minds to the infinite possibilities of leadership in these growing girls; inability to see recreational needs met by parks and club rooms is sometimes caused by the fact that parents did not have these things in their youth.

But to-day, the town which is desirous of holding its boys and girls as future citizens must recognize at once their needs and supply a leadership which will be adequate.

One of the outstanding needs is wholesome recreation; the play spirit has wide range in a town. There are no hampering conditions such as one finds in a crowded city; but unless it is directed, the play spirit is not sufficiently constructive to result in coordinated individuals. Recreation needs to be cumulative, directed, and based upon definite standards of right thinking and right living.

Often there is a tendency on the part of a neighborhood group of girls to become "unconsciously snobbish"—one of the needs is to instill a democratic spirit, which will help to bring together different groups in church, school and community activities. Closely related to this sense of democracy, and perhaps an outgrowth of it is the sense of the value of all human life, regardless of what clothes it wears, how it speaks, and what color it is.

Another need of the adolescent girl in towns is an appreciation and understanding of the place of the church in her life. Usually her relationship to the Sunday school is established because her family is a church going group. The necessity is to have her experience of the church and the church school or Sunday school such a vital growing one that her loyalty to them when she grows older will be unbroken. Through organized class work in the church school and club activities which emphasize character standards she may develop into a Christian citizen.

Too much cannot be said about the need for developing character standards for all girls wherever they are. In her relations to girls, boys, the home, the school, and the church, there is the greatest need for a sense of right values on the part of every girl. Questions of honor, chaperonage, dress, kinds of social gatherings and forms of amusements are endless.

Sometimes, as girls are growing they become so conscious of the "limitations" of their home town that they need to be helped to see the value in the best which is to be found in every town. The right kind of town pride will keep the girl from being a "grouch" if she stays on in her own town or from shedding every sense of responsibility for enriching the life of whatever place in which she may be

CHAPTER III.

THE YOUNGER GIRL IN VILLAGES AND THE OPEN COUNTRY

BEFORE one who travels the road of leadership there pass in mental review great stretches of prairies, long vistas of cotton fields, mountain valleys and endless plains. She remembers the occasional houses and buildings clustered together, marking the places where people have made homes. When she knows that almost fifty per cent of all the people of the United States live in villages with populations of less than 2,500 or in the open country, she is overwhelmed by the needs of the younger girls in these great portions of our country.

But after all, the girl is not different from other girls in her desires and needs. In a homely phrase, which (by its very forcefulness) claims a place in one's mind, people have been compared to nuts, with many similar and delightful qualities within, but one must know how to crack the different shells. This is the task of the successful secretary and adviser for girls in villages and the open country—to find the right way into the life of this girl.

The isolation of the girl's life may have made her shy; she does not have the knowledge of many man-made devices which are the common experience of the city or large town girl; she may not be accustomed to many of the social forms which mark the conventional parties of the day, but she has a self-reliance and resourcefulness which are much to be desired. She has a knowledge of nature and an acquaintance with bird and plant life which other girls will work long to attain, and many times there is no true appreciation of this possession. Sincere and direct she will respond to the right approach and it is the opportunity of those who work with her as friends, teachers and club advisers as well as in the more intimate relationships of the home to find the way to crack the shell so that the good within stands revealed.

Specifically stated her needs are as follows: a new vision of health as being not merely not ill but as being well, vigorously and wholesomely so; recreation which teaches her team play, which has a standard of values that helps her to play right games, and which carries with it the message that play is not the possession of youth only—something that one grows away from—but that it is an ever present means for joyous living; citizenship training which shall be not only specific in the sense of teaching her how to vote but to recognize and understand the spiritual motives underlying it; new friendships and new interests which will prevent an accumulation of the sense of isolation; a training which will help her to break down barriers within herself which sometimes keep her from becoming a co-operative person; and greatest of all, an opportunity to form those character standards which will make her a dynamic Christian, living with power in her community.

Her new standards will find their expression in her renewed interest in the church, in all forms of community and home service, and in her own growing understanding of God.

The agencies which bring about the satisfaction of these needs will be many. To-day there are at work among people in villages and the open country, an increasing number of fac-

tors. The Young Women's Christian Association through its younger girls' movement should be in the closest cooperation with directors of Boys and Girls Club Work, operating under the Federal government. The Rural Section of the Home Missions Council is a great coordinating force for rural social work and the church plans made by it must be fully considered by secretaries and advisers. The evergrowing cooperative movement among farm people, and all the various types of information pouring into the rural homes through the media of farm journals, newspapers and magazines as well as books upon scientific agriculture, are helping to transform the life of this girl. Increased transportation facilities are thrusting upon her and her mother new vistas which they have not glimpsed before, and she must be made ready to make the right choices. The expression of much of this new outlook will be in terms of activities. Her need is that the activity shall be expressive of her best self—through pageantry, field days, a desire for continued education, which will come if vocations are presented rightly to her.

CHAPTER IV.

THE NEEDS OF SCHOOL GIRLS

IN the public schools of this country to-day are enrolled several millions of girls, girls with every conceivable racial inheritance, and representing homes where opportunities have been most meager and homes where all the culture of generations exists as the girl's heritage. The girl whose father and mother do not speak English meets in class and assembly rooms the girl who is a direct descendant of "one of the original families." Increasingly they are receiving from the public school a conception of a democracy which equips them alike for certain fundamental duties which are the due of every future citizen in a democracy and yet makes allowance for their individual differences.

Just as different as the backgrounds of the girls are the schools in which they are to be found. On the one hand are

the magnificent school buildings, with the latest equipment for the study of science, manual training, domestic arts and out-door athletics; some of them are built upon the cottage plan, and have splendidly equipped faculties. On the other hand are the isolated one or two room schools where children from the country districts are receiving their preparation for life. However, the consolidated school system is bringing new school standards and many new influences into the lives of girls who live in the open country. In between are the hundreds of mediumly well equipped buildings, their interiors sometimes as uniformly drab as are their exteriors.

In any type of school are to be found both the girl who will graduate from high school and enter college, and the girl who may or may not finish high school. She very probably will enter the business or industrial world; there is also the girl who will just "stay at home."

There will be found the studious girl (more frequently known in the parlance of her school mates as "the grind"), the athletic girl, the girl who thrives on social affairs, both of the school and of her own contrivance, and the all-round girl who has a very large share in all the activities of the school and many relationships in her community.

And yet, different as are these types and varied as are the environments in which they are found, their fundamental needs are the same; to find ways to a full self expression through recreation, work, fellowship and religion.

All of the needs which have been designated as those characteristic of great groups of girls in cities, towns, villages, and the open country apply to the school girl. But the specific application reveals the fact that it is necessary to interpret these four modes of expression in relation to the every day life of the girl. A school girl's need for recreation differs in degree from that of the younger girl in business and industry. She has experienced, generally, and will continue to receive, certain training in games, and plays and pageantry, while it is usually

true that her social experience is greater (i. e. she knows "the hostess feeling"—see the chapter on Health Education, page 362); therefore, in bringing school girls to self-expression through recreation, an adviser can begin almost at once to help them build up standards for their recreation, give them a vision of what it truly is—"renewal of life," and help them to see it in its relation to work, fellowship and religion.

To interpret to a school girl the way to find self expression through work requires skill and patience on the part of an adviser. The girl's conception is usually measured by her experience of household tasks or by a growing sense of her responsibility to make an economic contribution to the world (she is stirred to this very often in secondary school work by a study of economics). The adviser's opportunity lies in the need to help the girl see work as a mode of expression for her growing self and to recognize that it means more than simply doing a task every day. It means creative production, which should bring to the girl skill, a sense of craftsmanship and fellowship with all others who work, whether with hand or mind. Everywhere work is an expression of life, whether in a home or in business or industry. Many girls think of it only in relation to business; therefore the real task is to help the girl see the place of work in the life of a woman.

Fellowship is a growing consciousness of neighborliness. There was a time when the latter word meant the family in the house next door to one; then it grew so that it began to include families in other sections of the community, where illness or poverty had come. Through the channels of organizations such as the American Red Cross the word took on new meaning when sudden calls came from nearby or even faraway communities in our own country. The real manifestations of neighborliness came with the Great War and girls' horizons were widened until they included suffering peoples in the devastated regions, throughout the world. New knowledge of peoples in other countries brought a revelation of the likeness

of humanity and therefore the opportunity to-day is to keep girls' thinking international in its scope. It sometimes is easier to be neighborly at "long-distance"—to have one's appreciation of the girls in China or Japan or Russia or Armenia much stronger than one's understanding of the foreign speaking group or family "across the railroad track." Further interpretation of the term "fellowship" allows it to mean an understanding of the value of another's personality; it is a trust of their beliefs and purposes. To help a girl avoid "the box car" view of life (where one has only the tiny glimpses of the real contributions of other people to the common life of a city or town or a nation or the world) is a very real need which an adviser and a secretary must meet.

The other way in which the school girl's need may be met is through the avenue of religion. To many people the very use of this word will bring a sense of limitation, or a question of dogmatic teachings, sometimes interpreted in terms of denominationalism, but it is not so used here. When it is stated that a developing personality (which is what any girl in school is) is growth toward God and man, and that religion is a consciousness of God in life, a dynamic for action, then an adviser can see how broad is the use of the word and how fundamentally true is the application. Almost all girls need to see the relation between an individual experience of a relationship to God (which they have been taught) and the social application of it in their every day standards of living. (See the chapter on page 117, "A Clue to Program Planning," and the chapter on "Religious Education or Training in Christian Thinking and Living," page 295.)

The same fundamental needs are found among the girls in the many private schools of this country. The New England academy, the agricultural school of the South, the country boarding and day schools, the city day schools, and the town and city boarding school, all offer in their various ways opportunity for a girl to become an intelligent citizen.

In the lives of most girls who are sent to private schools,

there is often a greater need for the interpretation of fellowship given above than for the public school girl who has more contact in her daily life with girls from all opportunity groups. For the private school girl, work needs to be related to her own life as a woman in such a way that she conceives of it as a factor in her every-day living, regardless of her position.

While in most private schools, recreation is a carefully planned factor in the curriculum, there is still opportunity for helping the girl to form right standards of choice and value, so that when she must make decisions for herself she will have a scale of true values.

The private school girl experiences the same need for expression through the avenue of religion as does the girl in the public school. In addition to any moral, ethical or religious training given either as a part of the curriculum or through the school life, there is need to help the girl to relate her individual experience of a relationship to God to her every-day living.

CHAPTER V.

THE NEEDS OF YOUNGER GIRLS IN BUSINESS AND INDUSTRY

The Girl Herself

THE group of younger girls in business and industry is one of the most stimulating to advisers of girls. Because of the great diversity of the school attendance laws and the child labor laws in the various states, in this group will be found girls from twelve to eighteen years of age. The direction of the girl's new sense of independence, due to her new environment and the first taste of real freedom, the knowledge of conditions under which she lives, works and plays, grip the imagination of any one who really believes in girls. Generally speaking, this younger girl resents too much formality in work and organization. Life has early become a more intricate thing for her than for the school girl of the same age; she spends her

days doing work which is an expression of the commands of some one else or in producing machine work which comes out a product, each time the same. The continuing monotony normally results in a voluble and volatile outburst of the repressed spirit of energy, when work is over. This very fact accounts for certain extremes in behavior, in dress, in speech; her desire like that of any normal adolescent girl, is for "the best time possible," and sometimes if the best way is not at hand, she takes some other. The girl needs to know what good wholesome fun means. Whether the girl admits it or not, the adviser needs to know that there is a longing on the part of the girl to do something and be somebody worthwhile. To help the girl to understand herself more clearly, to see herself in relation to the world of which she is a part and to satisfy this unspoken longing for that which is worthwhile both for herself and her fellow worker, through wholesome recreation and through a sincere personal interest, through self-governing group activities, which give the girl ample chance to express herself, is the opportunity of an adviser.

Where to Find Her and How to Reach Her

Preliminary survey. Before attempting club work for younger girls in business and industry, a girls' work secretary, the committee chairman or an adviser should be acquainted with the state regulations in regard to the following conditions:

- (a) Age at which girls may go to work.
- (b) Occupations open to girls.
- (c) Length of working day.
- (d) Average wage.
- (e) Opportunity for trade training.
- (f) Conditions of work; how regulated by law; provision for continuation schools.
- (g) Period of apprenticeship.
- (h) Number leaving school when in the eighth grade.
- (i) Number of commercial or technical high schools.
- (j) Number of girls leaving such schools at end of two years.

Information should be obtained also concerning the following situations:

(a) Number of places employing girls between twelve and eighteen years of age.

(b) Nationalities of girls.

(c) Number living at home.

(d) Housing conditions.

(e) Opportunities for vocational training.

(f) Recreational facilities.

(g) Distinct districts into which the community may be divided; e. g.; foreign, factory workers, etc. Is the community divided by the railroad tracks?

Such a survey should always be made in cooperation with the industrial department if it is organized in the Association. A previous survey made by the industrial department may make unnecessary another by the girls' work committee. (See page 623, Cooperation with Industrial Department.)

After such a survey it should be apparent whether the approach to this younger girl in business and industry is better made through the continuation school—the technical or business high school, or if the educational laws are such that the continuation school does not exist, and girls can go to work at a very early age without further education—the only approach with the exception of the grade school—the place of work itself. If the latter is true, the girl's work secretary and the industrial secretary should work in close cooperation, and the girls' work secretary should have as excellent grade school work as possible; she should be in close touch with the attendance officers, any vocational bureau which may exist in the schools and any person or machinery used to follow girls who leave school at an early age. The girls' work committee should make every effort to have full information regarding the plans of Girl Reserves who graduate from the eighth grade; it should extend its interest to the many other girls who have not been Girl Reserves. Such an extensive piece of work as

this might possibly be accomplished through the help of high school Girl Reserves who are in their junior and senior years. These girls may seek opportunity to visit their former grade schools at promotion time and tell about high school life and with the help of the teacher secure the names of the girls who are planning to stop school. Through other grade school Girl Reserves themselves, much information can be obtained about the girl who thinks she wants to leave before the eighth grade and sometimes the presentation of the value of continued education to her and her parents will keep her in school for a longer time.

Experience has revealed that work with younger girls in business and industry is twice as difficult if not begun until the girl is at work. To "catch the girl's interest" before she is in the throes of a new life with its unsettling elements is the best way to help her when she makes this new step, and the Association will keep her loyalty nine times out of ten. Otherwise it is just an additional element in her life and she does not always find time for it.

CHAPTER VI.

THE NEEDS OF YOUNGER BUSINESS COLLEGE GIRLS

THE girl in a short term business college in town or city is likely to be only fifteen or sixteen years old and so has all the characteristics of adolescence. Generally speaking, the course in such a college is from three to nine months in length. Several types of girls will come to the attention of those interested in this group. One is the girl who has graduated from a grammar school in some small town or rural community and comes to the large city or town to equip herself for work. She is often away from home for the first time, and her sense of independence and freedom from home restraint and community opinion is likely to overbalance her judgment of what are right standards, both of work and play. Her needs are therefore:

1. A spirit of friendliness among the women and girls of

the community, which will express itself in an active interest in how she is living and what she is doing.

2. Sane and normal recreation.
3. Vocational guidance.
4. Better housing conditions.
5. A growing interest in "the things that matter most."

Another type is the girl who has been in a commercial high school and has enrolled for a few months as a student in a business college in her own community. While her needs are not parallel in all respects to those of the girl away from home, yet obviously, there is a considerable contribution which may be made by a girls' work committee to her all-round development.

CHAPTER VII.

THE NEEDS OF GIRLS WITH A FOREIGN BACKGROUND *

THE business of being the first friend in this bewildering country into which the stranger has come is the very heart and key and secret of all the foreign community work of the Young Women's Christian Association, which is done by the International Institute. International work is actually and only that work which is with and for, and shared by foreign girls and women themselves. It is not getting students to a state of intelligent respect for the glories of other countries and people other than their own, although that is a useful thing to accomplish. It is not getting industrial club girls to perceive that their opportunity for patriotic social service lies in befriending and treating as a Christian should the non-American girls they meet, although that, too, needs to be done. . . . The idea has taken hold that to give the same chance for education and inspiration to the foreign girls themselves—

* The material for this chapter on the Needs of Girls with a Foreign Background has been taken from the Report of the Division of Work for Foreign-Born Women, Department of Research and Method, 1915-1920.

is "international" or "immigration work." And a second idea which has gained acceptance is this: really to do this work with foreign girls, the Association must go and be to them in their language and in their communities, all that it now is, and even more than it now is, to American girls in their American life. In other words, this immigration work is not "a new Association activity"; but, on the contrary, it is all kinds of standard Association activities worked out to fit a new kind of community. Foreign community work simply duplicates all the different "groups" of girl life the Association already knows.

Women, young or older, of other races, other countries, are essentially the same sort of beings as are American born women, who dress as we do, speak and think the language we do. Therefore the Association's program with them and for them and their participation in the life and activities of Associations everywhere is a complete thing, and in no essential way different from the same thing with Americans. It differs in approach, and in method, but not in the purpose nor in kind, nor in extent. It includes the "whole Association program." The four points of Association emphasis are there but in different forms. From the census and from official immigration reports it can be estimated that at present our United States population includes nineteen million souls whose childhood was spent in other lands. Whoever remembers how deeply the experiences, the traditions, the influences about her childhood have cut into her tastes and character, will realize what that fact means. The girls and older women whose childhood was spent in the "Old Country" have deeply rooted bias, prejudice, ideas which must be understood and taken into account. In the old country, clothing was made from the same materials we use over here. But it was cut differently and the completed costume was a totally different creation. Most nations

use beans for food, but each has a peculiar way of cooking them and each certainly likes its own best! And so in its International Institute building, at as central a point for the currents of life of different foreign communities as can be found, the Association will have an informal, non-institutional neighborly place, with a class for learning English, and a club for singing old country songs.

The Association's platform on Americanization is revealed to be as follows: Helping individual women to find a useful place in American life; working steadily to help them out of difficulties which so thickly beset the daily experience of strangers in a strange land; quietly, continually practicing the "loving kindness" which springs only from democracy and Christianity; opening new roads to health, to education, to ambition, to life itself!

Where English is not the language of the home, it becomes necessary to understand backgrounds and customs in order to include them in the program. The employed workers of an International Branch always begin with the individual, not by classes and clubs, but by going out into the very homes of the young women they would reach.

Girls' work in an International Institute is based upon recognition of the fact that the foreign neighborhood brought certain Old World experiences to this country. The composite experience of a race based upon centuries of similar experiences is difficult to comprehend. The roots of our American past are so short that we find it hard to understand how deeply rooted are the lives of peoples from other nations.

Peoples from other countries have brought with them firmly fixed traditions and customs of family life; in their groups no member has ever thought of herself apart from a family relationship. The great individualism, freedom and egotism of American youth in thought and action, are wholly new ideas

to the foreign neighborhood, and the examples which they witness in their streets serve not to recommend these characteristics as working principles. Therefore, the grown folks in foreign homes cling more closely than ever to their traditions about the protection and seclusion of their homes.

Because of all this, the International Institute, that branch of Association work charged with carrying the message of the Young Women's Christian Association into foreign homes and foreign communities, necessarily faces girls' work as a home problem. The adolescent girl is absorbed not only in the difficult task of growing up, but also she is passing through a period of breaking away from the traditions and customs which have held the youth of her national group steady; and she is shifting her standards and changing her ideals in an effort to accord with those of her adopted country as she sees them in the school or in the workshop. The Association reaches out to her with its understanding and sympathy to help her hold on to the best that is in her home while reaching toward the best in America. The Association also reaches out to the mother with the same understanding and sympathy to help her to attain to the best in America; this "best" combined with the best that she has in her home will help her to grow with her daughter and not away from her.

Another reason for approaching work with foreign-born girls in slightly different ways is the fact that in general the youth of the old world has not the strong "gang" spirit, nor does it have the group experience so characteristic of American adolescents. So the foreign home must be led to appreciate the purpose and value of group life for their daughters; the girls will come very slowly to find a place for themselves in it. Therefore, clubs will be small, programs will be ever changing with the growth of the group ideals in the minds of its members; milestones of group attainment will be placed close together and the activities will express the mingling of old world culture with American ideals for life.

CHAPTER VIII.
THE NEEDS OF COLORED GIRLS

THERE are more than a million younger colored girls in this country. The great majority of them live in the Southern states; in some of these states the colored girl outnumbers the white girl three to one. In order to understand the needs of this large group of girls, it is necessary to know something of their background, and to realize some of the conditions in which they live, particularly in that section of the country where they form such a considerable portion of the population.

It is a well-known fact that in many parts of the South to-day, large numbers of colored people are owners of valuable property; they are building and owning their houses, are entering the business and professional world. But despite these facts that bespeak progress, there are yet larger numbers of colored people who are still living in frame shanties and cottages with few or no sanitary facilities. There are communities where the streets are often unpaved, undrained and unpoliced. It can be seen readily what the health conditions among the colored people in such communities must be. In the last five years, however, annual "clean-up campaigns," "Negro Health Weeks," and some health education have been encouraged by the United States Health Service, and by some of the state, county and city boards of health.

Moreover, in many of the communities there are few or no recreational facilities in the negro neighborhoods—not even playgrounds. In those moving picture houses which do exist, the entertainment provided is usually of a rather low order, very young girls being admitted without question. The same thing is true at the public dance halls which very often are of the cheapest and lowest type.

Taking the country as a whole there are almost as many colored girls between the ages of twelve and eighteen out of

school as in school,—those who do enter continuing until the age of fourteen, then dropping out. This is truer in the South (which has the largest percentage of colored girls) than in the North and West. It is due to several reasons; chief among them being an inadequate number of public elementary and secondary school buildings. There is also a lack of equipment, and the teachers receive low salaries. With very few exceptions there are no public city high schools; most of the secondary schools are supported by private funds, four-fifths of which are supplied by white church boards, the remaining fifth by colored denominations. These reach but a small proportion of the thousands of younger colored girls. There is, however, an ever increasing tendency in many of the larger cities to provide more adequate educational facilities for the colored group.

Southern states are granting appropriations for better school facilities among Negroes; the Julius Rosenwald Fund also provides money to assist in erecting rural school houses. Communities will not be granted aid unless their school term is at least five months, and unless an amount is secured equal to or exceeding the amount offered by the Julius Rosenwald Fund either from public school funds or from funds raised among themselves.

In the Northern and Western states where the colored people are more closely identified with the community and share in the general influences of the community life, both living and educational facilities more nearly meet the needs of the colored people. As yet, with the exception of a few outstanding cities, the recreational facilities for colored people are very meager. But even in those states where the educational facilities are better, the colored girl drops out of school at a very early age, untrained and in most cases totally unfit to be employed in any responsible position. Her leaving school is often due to lack of encouragement from her own people, and a lack of vocational information and guidance; also the fact that there exist few opportunities in the community to use

such training, once it has been acquired, influences her in her decision to leave school.

Within the last few years community life and school life have been made more difficult for the colored girl in the Northern and Western cities because of the large numbers of young colored girls who have migrated from the South with their families. On account of the school attendance laws, these girls are compelled to attend school; because they frequently lack knowledge of the simplest fundamentals of living, and are overgrown, over age and retarded, they form a very serious problem. This has resulted in many cases in the white people becoming acutely and unpleasantly aware of the colored group, and a consequent loss of good feeling has developed in the community. It has been felt in many of the mixed schools and constitutes another reason for numbers of colored girls dropping out of high school in their freshman or sophomore years.

The colored people have found their biggest and truest outlet for self expression through their church life so that to the average younger colored girl, both in the North and the South, church attendance is a very natural part of her life. Despite the great progress that has been made by the Negro church, there are still large groups of younger colored girls lacking trained Christian leadership.

It would appear therefore, that although the manifestations of the needs of younger colored girls may vary slightly because of different local conditions, they are in general the same; vocational information and guidance; encouragement to continue education; more opportunities for employment; more knowledge of recreation and health standards; better municipal facilities for amusement; greater knowledge of and pride in the history and achievements of the Negro race, thus bringing about freedom from the thought of being handicapped in life because one belongs to the colored race; a sense of responsibility for a contribution to the progress of the race—"Educa-

tion for Service"; the development of a mutual respect for each other among both white and colored girls which will result in natural contact with white girls bringing about a healthy, normal relationship and mutual understanding, faith and trust; development of the rich emotional gift which is particularly characteristic of this group and building up of Christian ideals by means of a trained Christian leadership of the highest type.

CHAPTER IX.

THE NEEDS OF AMERICAN INDIAN GIRLS

FASCINATING as their history has been and thrilling as they are in pictures and story and poems, the American Indians have been consigned to the Government for care and direction by the great mass of American people. For several hundred years, representatives of the Protestant and Catholic faiths have worked among the many tribes, yet many problems remain unsolved to-day in spite of government and mission work.

The necessity for an understanding of the life of an American Indian girl to-day is very great. Like the adolescent white or colored girl, she must receive, she must possess and she must give. And what are the gifts she must receive?

First: An understanding that the teachings of Christianity are better for her people than their own non-Christian beliefs and practices.

Second: Proof from the lives of Christian girls that the love and teachings of Christ are adequate for all their needs.

To help her gain this understanding and proof, friendship in its largest meaning must become her possession. She must find friends among girls who have Christian ideals and standards. There must be friends among older Christian workers who can and will help her to live up to these ideals

while she is in school and when she goes home to meet the hardships and temptations of reservation life. But the circle of her friends must grow larger always and there must be a growing sense of friends around the world, a feeling of fellowship with girls in other lands who are working and praying for the same ideals and for a stronger Christian womanhood.

Third: She must give all she has received of understanding or proof of friendship, to other girls at school who have had less opportunity, and to all the people at home, many of whom have not yet heard of these things. She must also share her personal allegiance to Christ, who will give to her the ability to understand, the love and sympathy and the patience she needs and courage to push ahead and lead her people along new trails.

CHAPTER X.

THE PSYCHOLOGY OF GIRLHOOD

A Girl and Her World

IT is of vital importance to an adviser to be able to put herself in the place of her girls, to remember how she felt when she was their age, to see how they will look upon the plans which she proposes. Between the ages of twelve and eighteen every girl goes through certain psychological as well as physiological changes. An understanding of these changes helps a club adviser immeasurably.

Although no two girls develop in the same way or at the same rate of progress, there are in general three stages of girlhood development; the early "teen age" (twelve-fifteen years) which is a period of rapid growth and physical change resulting in awkwardness and self consciousness; the "middle teen age" (fifteen-eighteen years) in which the girl has attained a womanly appearance, although her growth is still incomplete and her nervous tension strong; the "late adolescent period" (eighteen-twenty-five years) in which responsibility

begins to loom large, the girl's horizon broadens and she is ready to give definite social expression to her thoughts.

Build on What Girls Need and Enjoy

It is impossible in short space to discuss adequately this large subject of the psychology of girlhood. A chart showing this development is included in this manual (see page 32). Ample material is also to be found in such books as "Girlhood and Character" and "Leadership of Girls' Activities," by Mary C. Moxcey; "Leaders of Girls," by Clara Ewing Espey, and "The American Girl and Her Community," by Margaret Slatery. All of these may be obtained from The Book Shop, 600 Lexington Avenue, New York City.

A study of the characteristics of girlhood development forms the foundation for a wise choice of club activities. Age is not the only consideration which necessitates variations in a program. If an adviser recognizes differences in environment, education, types of homes, occupations, and nationalities of her girls, she can plan with the girls in the group a club program which combines what the girls will enjoy with what they need. Recreation is an essential in every club program.

The chart showing the Normal Development of Girlhood is included in this Manual for advisers because it helps to retain in one's mind some very important psychological principles, upon which work with girls should be based. It is essential, however, to keep in mind several of the following suggestions, lest an adviser or secretary be tempted to follow the chart too literally:

- A. The division into age groups is not an absolutely determined one which will always hold. The passing from one stage to another, in a girl's life, is a process of insensible gradations.
- B. There may be some cases where the characteristics noted under Sections B. C. D. of each stage, seem to be more true of girls a year or two younger than the age given for this stage.

- C. Sometimes it is discovered that a "girl feels herself misunderstood" when she is still in the first or "Me and My Crowd" stage of development.

This feeling would therefore continue until she is about fifteen.

CHAPTER XI.

A SURVEY OF THE GIRL LIFE OF A COMMUNITY

Such a survey is essential before it is possible for a Girls' Work Department to try to meet adequately the needs of the various groups of girls.

I. Population.

- A. What is the population of the city?
- B. How many girls under eighteen included in the total population are among this number?
- C. How many of these girls are at work?
- D. How many of these girls are in school?

II. Nationalities.

- A. What are the nationalities represented in the city?
- B. Do they group together in certain neighborhoods?

III. Religious Denominations.

- A. What churches are there in the city?
- B. How many are there?
- C. What are the names of the ministers and priests?
- D. What kinds of activities do they have in their parishes, aside from the religious work?
- E. What are they doing for their young people?

IV. Recreational Facilities.

- A. What is the number, location and character of dance halls, motion picture theatres, lodges, skating rinks?
- B. Are public dance halls supervised in any way? If so, by whom are the supervisors appointed? Are they men or women?

- C. What methods of chaperonage are used at semi-public entertainments given under the auspices of private organizations?
- D. Are there any parts of the community which offer no recreation for girls?
- E. Would it be possible to start a club in any of these neglected places?
- F. Where could such a club meet; in any unused halls or rooms in churches; in any available rooms or gymnasiums in public schools?
- G. Are there community halls or other shacks or cabins, or camp grounds controlled locally, used by groups of younger girls? What chaperonage is provided?

V. Organizations Already Doing Work With Girls.

- A. Typical examples.
 - a. What churches have institutional work?
 - b. What are the number and location of playgrounds? Are they private or municipal?
 - c. What factories or stores have welfare work which includes club and recreational work?
 - d. What special organizations, as Catholic Sodality, Community Service, Women's Clubs, are promoting a program for girls?
- B. What is the nature of the work they are doing?

VI. Industrial Conditions (give separately for each establishment).

- A. How many factories, stores, etc., are there which employ girls under eighteen?
- B. What is the number, nationality and approximate age of these girls?
- C. Is any welfare work done among them?
- D. What is the attitude of the firms toward outside organizations helping with or undertaking work among their employees?

- E. What are the labor laws of the state governing work for girls under eighteen?
- F. On what conditions are work certificates granted, and by whom?
- G. Is there a Junior Employment Bureau in your community? If not, how are girls guided in selection of work?

VII. School Conditions.

- A. How many of the public schools have playgrounds? What apparatus is there? Is it used after school hours? How is the play supervised?
- B. Is there a physical director in the schools? What does she do for the playtime of the girls?
- C. What equipment is there within the school building for recreation and physical training?
- D. Is it used by others than the school children?
- E. What use is made of school buildings as community centers?
- F. What clubs or societies (of a social or recreational nature) are there within the school?
- G. Is there a dean of girls in the high school?
- H. What effort is made to give vocational guidance in grade and high schools? Are there vocational advisers?
- I. What provision is made for vocational education? Are courses along this line included in regular grade and high school work or are there separate vocational schools? If so, what courses are included? Classify these according to agricultural, commercial (retail selling), home making, industrial.

For this survey the following sources of information are suggested:

- A. Census reports, including school census reports.
- B. Reports of public officials.
- C. Investigations made by Women's Clubs, the National Consumers' League (105 East 22nd Street, New York City), and like organizations.

D. Private inquiry of employers, teachers, ministers and parents.

E. Direct conversation with girls and women.

A graphic way to study the community as it really is, and the girl in relation to it, is to use a chart made by indicating on a large map of the city, town or county, by use of colored pins, or stars, the following: The grammar schools, parochial and private schools, continuation and trade schools, consolidated schools, business colleges, factories, department stores and five-and-ten-cent stores, moving picture theatres, dance halls, theatres, skating rinks, recreation parks, both public and private, municipal recreation centres, settlements, car lines, public libraries, sections of the community where foreign-born, colored and trade groups are settled; institutional churches, Young Men's Christian Association and Young Women's Christian Association buildings, if there are any, or like organizations. Those public schools which are being used for night schools should be indicated in some special manner.

In making such a chart be sure that the map used is large enough to permit the indication of all these places without confusing the eye. Such maps are usually procurable at the city or town hall.

Section II.

THE GENERAL PLAN OF THE GIRL RESERVE MOVEMENT

YOUNGER girls in open country, in towns and cities, for whom and with whom work is done by the Young Women's Christian Association, are known as Girl Reserves. The fellowship of younger girls, which includes grade school, high school, younger girls in business and industry and younger business college girls between twelve and eighteen is in truth a girl movement within the larger Association movement.

The object of the Girl Reserve Movement, in direct accordance with the purpose of the Association, is to provide or supplement those ideals and convictions which help a girl to live as a Christian of her age should and to aid her to put into practice in her community her standards of Christian living. It endeavors to give girls through normal, natural activities the habits, insights and ideals which will make them responsible Christian women; capable and ready to help make America more true to its best hopes and traditions.

The Girl Reserves, whose insignia is the Blue Triangle with the letters G.R. inscribed within, form a part of a national and an international movement for girls and women. The Blue Triangle of the Young Women's Christian Association is already well known throughout the world to-day, and by wearing it here in America a girl is sharing the responsibility of girls throughout the world to help bring about the kingdom of friendly citizens.

The Girl Reserve Movement includes five programs designed to reach groups of adolescent girls; i. e., grade school, junior high school, high school, business college and younger girls in business and industry. Each of these programs should be adapted to local conditions.

The Girl Reserve Movement has incorporated many principles used formerly in Association programs, such as Rainbow Club, Be Square Club, The Girl Guardians, and Silver Link Club, and has the additional advantage of bringing unity to all the work being done with teen age girls in the Young Women's Association.

The unit of organization in work with grade school girls is the corps, made up of ten to twenty girls under the direction of a competent leader called an adviser. In high school work the group is generally larger and is called a club. In work with younger girls either in business or in industry the unit of organization may be any of these, the corps, the company, or the club. Two or more corps make up a company. All the corps, companies and clubs in the community make up a division. Thus in a given community there might be four companies of grade school girls, two of high school girls and two of younger girls in business and industry. The Girl Reserve division would be made up of all of these. In this way all the work for younger girls in an Association is linked together and the girl passing from grade school to high school, or to work, is still a part of the same movement.

In so far as the organization and program of the several groups—grade school, high school, and younger girls in business college and in business and industry—must differ somewhat because of the differences in age and needs of the girls involved, the details of each are to be found in the special sections which follow.

The Girl Reserve plan may be used in any district, county, town, or city, where there is an organized Young Women's

Christian Association. It also may be used in any district, county, town or city where work is being carried on under the direction of a field or headquarters secretary who is supervising the work done by a group of volunteers. Care should be taken in this case that the work in the territory under the supervision of this worker will be organized within a reasonable time as a Young Women's Christian Association. Any community adopting the Girl Reserve plan must recognize it as a distinctively Young Women's Christian Association plan. The plan may be used in any Sunday school or church school where the above requirements are met.

Supervision of Girl Reserve work is interpreted to mean the supervision of a regular town or country field worker, a field secretary for work with younger girls, a county or district organizer, a field student secretary, or a local student Association where the club work in the community is being handled by members of the local student Association. Any Association may become responsible for a Girl Reserve group in an outlying district through its general secretary or girls' work secretary, provided the city, or town or country field secretary is willing that this should be done.

MEMBERSHIP

Any girl between the ages of twelve and eighteen may become a Girl Reserve.

It is difficult at the present time to make any standard regulations as to membership fees for younger girls in a local Young Women's Christian Association, inasmuch as local conditions differ so greatly in different parts of the country. Under certain conditions it is undoubtedly better to have no fees. Girl Reserve work should never be blocked by a membership fee.

REGISTRATION

Every corps or company or club is requested to register at National Headquarters, 600 Lexington Avenue, New York City.

Application blanks, requesting detailed information about the name of the school or firm, group of girls applying for registration, number in group, name and address of the adviser and the name of the girls' work secretary, may be secured from the field secretaries for younger girl work.

Upon return of these blanks, carefully filled out, to the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City, Girl Reserve registration cards are sent to the corps, company or club, making the request and to the field secretaries for younger girl work in whose field the Association is located. A third card is retained at headquarters, so that the Girl Reserve registration file will be complete.

SLOGAN

"To face life squarely"

PURPOSE

"To find and give the best"

CODE

"As a Girl Reserve I will be--

Gracious in manner
Impartial in judgment
Ready for service
Loyal to friends
Reaching toward the best
Earnest in purpose
Seeing the beautiful
Eager for knowledge
Reverent to God
Victorious over self
Ever dependable
Sincere at all times "

"I will do my best to honor God, my country, and my community, to help other girls, and to be in all ways a loyal, true member of the Girl Reserves."

GIRL RESERVE SYMBOLISM

The teen age girl is generally imaginative and easily appealed to by the symbolic. The Blue Triangle of the Girl Reserve should be to every girl who wears it the symbol of the highest type of service for God and her country, the kind of service which requires not mere handiwork but the kindling enthusiasm and the determination to make good, which come only when a girl begins to understand some of the simple fundamental facts about her relationship to God, and to life as a whole. The base of the Blue Triangle is Spirit, its two sides are Knowledge and Health. This means that the Blue Triangle girl is physically fit, is mentally and morally trained. With these three characteristics, the Blue Triangle girl need have no fear in undertaking the big adventure of life. The internationalism of the Blue Triangle and the work being done under its symbol in the many countries of the civilized world to-day give a girl the feeling of a great world sisterhood, which is so important a part of the Blue Triangle spirit. The initiation, recognition and installation services used by the various groups in the Girl Reserve Movement offer a special opportunity to interpret this symbolism.

The Girl Reserve Code serves further to express the meaning of the Blue Triangle. In interpreting it advisers are asked to lay special stress upon the fact that "to face the life squarely," "to find and give the best," "to be reaching toward the best" and "to be earnest in purpose," involve a willingness on the part of a girl to train herself to be her very best. This means working at all things long enough really to finish them, staying by a thing until it is really completed. What the world needs to-day is girls and women who are not mere drifters and players, but those who can be relied upon to finish a piece of

work; by so doing they add much more to their own worth.

From time to time all girls should be given a chance to say what the code means to them; sometimes a single phrase may be used as the subject of an informal talk about the way girls can make the code really effective in everyday life.

The following interpretation of the meaning of the code should be regarded as fundamental, and advisers and secretaries will find it helpful in aiding girls to express in their own words what it may stand for in their lives.

THE MEANING OF THE GIRL RESERVE CODE

To face squarely the daily tests which come at home, in school, at work, at play; to be a friend to all and strive to show Christ's love in every little deed, to give the best of self in service to God and in fellowship with girls everywhere, are golden threads woven through the fabric out of which a Girl Reserve fashions her thoughts and actions.

The "Christ way" for everyday living means to a Girl Reserve: simple graciousness; constant and consistent impartiality; readiness for service however humble and insignificant; unwaiving, unqualified loyalty to friends; an eager desire for knowledge of the beautiful and the worth-while in life and in living; a sincerity and earnestness of purpose which leads ever upward and outward; a sense of responsibility which not only begins a task but also finishes it; a control of self which makes for a body and mind clean and pure in all ways; and a reverence for God which shows itself in work and in worship which recognizes Christ as the Light and the Way.

This and much more does the Girl Reserve code strive to symbolize to every Girl Reserve. Whether it becomes mere words or a vital force for living, depends upon the interpretation and emphasis given it by an adviser. *To make the code live for girls means to live it for ourselves.*

It is from the visions of youth that come inspirations to make to-morrow better than to-day. Visions come from a be-

lieving in belief; from believing in love and loveliness, from a spirit which hates wrong and injustice, which strives for a "best" that has God for its goal and Christ's standards as its test for action—a spirit which sees, in the shadows of the great trees and in the gold of the sunset, a God not old but young who calls youth to follow him and find eternal life. This is the meaning to a Girl Reserve of the key note of her code "reverent to God," the giving of self in love for God and love for man, love expressed in terms of human helpfulness. Towards this and from this all the rest of the code leads, helping every Girl Reserve to find for herself and others the "life abundant."

SALUTE

Girl Reserves salute their advisers, each other, and the Blue Triangle. The salute is made by placing the thumb of the right hand in the middle of the palm. The right hand is then brought in salute to the place on the left arm where the Girl Reserve Triangle patch is to be worn.

The four fingers have been chosen to symbolize the four principles of development in a girl's life: Health, Knowledge, Service, and Spirit.

Every time a Girl Reserve sees the Blue Triangle, she will salute and, as she salutes, will remember that it stands for the goal toward which she is striving—"to face life squarely, to seek and give the best, and to be in all ways a loyal, true member of the Girl Reserves."

SONG

By ROSAMOND KIMBALL

Sung to the melody, "Keep the Home Fires Burning"

I

To the girlhood of our country
There sounds a trumpet call,
To the girls by mountain, sea and plain,

In town and village small.
Arise! Arise! O daughters!
Lift up your eyes and see,—
The fields are ripe for harvest!
Will you the gleaners be?

Chorus

Girl Reserves! Who'll join us?
Eager, glad for service.
Sisters, daughters, friends and comrades
We'll be true.
Reaching toward the highest,
Honor, Truth and Beauty,
Find and give the best in life,
The world needs you!

II

Do you love good times and hiking,
With the camp fire at the end?
Will you be a strong true comrade
To someone who needs a friend?
Can you meet a sharp word bravely,
With forgiveness and a smile?
Can you stand for what you know is right?
Then you're a girl worth while.

Chorus

III

The way is bright with promise
But the path is steep and long,
For it were not worth the struggle
If the prize were cheaply won.
As our men have fought for freedom,
So we will fight for right,
For we will hold the torch of truth
And bear aloft the light.

Chorus

OFFICIAL INSIGNIA

The letters G.R. placed within the Blue Triangle, the three sides of which symbolize the three cardinal principles of the Girl Reserve movement—Health, Knowledge, Spirit.

Arm Bands.

The arm bands are made of grey cloth and have embroidered on them a Copenhagen blue triangle. Grade school girls outline the triangles on their arm bands with a very light blue floss. Freshman high school girls (if organized in a separate club) use tan floss, and younger girls in business and industry use red floss. Some of the younger girls of the latter group want to use the armband embroidering on it, perhaps their company or club color as a bar at either side of the blue triangle. Older girls will be more interested in the little sew-on triangle and the pin.

Special Insignia.

Health Badge: A red circle to be described around the triangle on the armband. This circle is to be embroidered by the Girl Reserves themselves.

Knowledge Badge: A small owl, to be placed at one side of the triangle (see diagram page —).

Service Badge: A blue star, to be placed at one side of the triangle (see diagram page —).

Spirit Badge: A Roman lamp to be placed above the triangle (see diagram page —).

Sew-on Triangles.

Patch triangles: These are Copenhagen blue triangles embroidered on white wash material. They are to be worn on middy blouses, coats and hats.

Brush-away triangles: These are Copenhagen blue triangles embroidered on a transparent background, which brushes away when the triangles have been whipped to the ties. These are to be used on the ties which girls will secure for themselves.

Pins.

These are three-quarter-inch triangles made of gold and blue enamel with the letters G.R. in the center.

Official Costumes.

The official costume is a white middy blouse worn with either a blue or a white skirt, a Girl Reserve tie of Copenhagen blue or black silk, with an embroidered Girl Reserve triangle on one end of it, and a white duck hat.

Girl Reserve Rings.

These are sterling silver rings with a raised silver seal on which is mounted the Girl Reserve triangle enameled in blue hard French enamel. The possession of the Girl Reserve ring is the greatest honor that can come to a Girl Reserve. No girl can purchase the ring. It must be earned by one of the following methods:

REQUIREMENTS FOR WINNING THE GIRL RESERVE RING

Grade School Girls.

When a grade school girl has won the required one hundred and sixty honors necessary for the chevrons, she may work for one hundred additional honors from the Girl Reserve List and win a Girl Reserve ring. She is then called a special Girl Reserve aide.

High School Girls.

High school girls may win the Girl Reserve ring in either of two ways:

(1) By working on certain standards for health, knowledge, and spirit because the Blue Triangle stands as a symbol of the finest kind of living. Any girl who wears the Girl Reserve ring should feel that it stands as a measure of her growth toward attaining her ideal in health and knowledge and spirit. These standards may vary slightly in different communities, because girls and advisers are helping to set them, but such things as good posture, fine scholarship, faithful

club attendance, active service work, a good team spirit, will help to determine whether a girl deserves a ring.

Suggestions for standards for the winning of rings by high school girls may be secured from the secretaries for younger girls in the several fields. No standard can be adopted until it has been accepted by the field secretary for younger girls and the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City. In the section on Material for Program Building, page 713, will be found suggestive standards which may be adapted by any group to fit its own needs.

Very frequently a committee of club girls, who will be, probably, cabinet or council girls, will help the advisers in choosing girls who should receive the rings.

(2) High school girls may win the ring by earning two hundred and sixty points taken from the honor list or from lists which have been approved by their field secretary for younger girls.

Younger Girls in Business and Industry.

Younger girls in business and industry may win the Girl Reserve ring in either of two ways:

Method I.

(A) By showing a desire to establish good health habits through:

- (a) Keeping the Girl Reserve Health Code for at least eight months (see page 204).
- (b) A physical examination, if possible.
- (c) Personal first aid.

- (1) Knowing and observing proper care of the body by bathing; care of the teeth; care of the hair and skin.
- (2) Knowing the important organs of the human body and observing their functions.

- (B) By trying to become a more intelligent citizen and worker through at least six discussions of some such topics as:
- (a) What lies behind and ahead of the pay envelope?
 - (b) Thrift.
 - (c) Books—why? when? where?
 - (d) Who makes your laws?
 - (e) Health—personal and community.
 - (f) Pictures—good and bad.

Suggestions for these and other discussion topics will be found under "Knowledge," in the chapter on Content and Method Typical of a Program for Younger Girls in Business and Industry. (See Section IV, chapter II, page 209.)

- (C) By trying to be a real Girl Reserve at home, at work, at play, for at least eight months. This means:
- (a) Keeping the Business and Industrial Code (see page 227).
 - (b) Doing a good turn daily or saying a kind word daily.
 - (c) Trying to make concrete through active service work, through personal reading and discussion, the motto of the Y. W. C. A., "I am come that ye may have life, and have it more abundantly."

These regulations might be posted on a bulletin board in the club room or center and the attention of new girls called to them from time to time.

A "ring committee" might consist of two or more girls chosen or elected, the girls' work secretary and adviser.

Method II.

By winning 260 Honors. (See Special Honor List for Younger Girls in Business and Industry for suggestions for such honors, page 280.)

No girl under twelve years of age can win a Girl Reserve ring even though she may have covered the ground required for the winning of the ring.

In making application for rings for grade school girls, the age of the girl must be stated.

**CORRECT PROCEDURE FOR ADVISERS WHO DESIRE TO SECURE RINGS
FOR GIRL RESERVES OR FOR THEMSELVES**

I. For Girls.

- (a) If a girl is entitled to a ring on the basis of honors, the following information, approved by the local girls' work chairman, must be sent by the local girls' work secretary to the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City, and a copy of it must be sent to the field secretary for younger girls.
 - (1) A statement of the honors either by number in the list or written in full.
 - (2) The length of time which the girl has taken to win the required number of honors. That is, when she began work on them and when she completed them.
- (b) If a girl is entitled to a ring because she has attained the standards set by her club, and accepted by the field secretary for Younger Girls and by the Bureau for Work with Younger Girls, the recommendations for the recognition should be approved by the ring committee, the adviser in charge of the group (and if a high school girl, by a faculty adviser), and by the chairman of the S. O. S. or the chairman of the council (cabinet) and the local girls' work secretary. The recommendation must contain full information as to the kind of work done and the amount of time given.

If committee work is part of the standard set it must extend over the regular period for which the committee serves or if the work is done on a special committee, the time given must be sufficiently long to prove a real test. In either case, the committee work must be of such character that it demands special interest and effort in the way of dependableness, spirit, and ability.

If service work is part of the standard set it must be the kind which really takes effort, and while no definite time can

be set as the minimum, it must not be something which can be accomplished in a few minutes.

This information and the recommendation must be sent to the field secretary for younger girls and upon her approval the ring will be sent to the Girl Reserve by the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City.

II. For Advisers.

Any adviser who has served for any nine months during any calendar year is entitled to a Girl Reserve ring on the recommendation of the local girls' work committee. The basis for making this recommendation should be the following:

- (a) The general reliability and dependableness of the leader.
- (b) Initiative and ability to hold the interest of the girls.
- (c) Punctuality and faithful attendance at meetings. Five-sixths of the meetings held during the year must be attended by the adviser unless there is some definite reason such as unavoidable illness or absence from the city.

Under these circumstances the local girls' work secretary must be notified of such proposed absence in advance of the club meeting and a substitute should be provided by the adviser in consultation with the girls' work secretary.

No ring can be sent to any Girl Reserve or authorized for an adviser until the information, as outlined above, is sent in by the local girls' work secretary.

The information under I and II should be sent direct to the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City, with a duplicate to the field secretary for younger girls. The recommendation under I-b must be sent direct to the field secretary for younger girls who will forward it to the Bureau for Work with Younger Girls at Headquarters.

Rings for advisers (price \$1.25) must be purchased from the Womans Press, 600 Lexington Avenue, New York City. (Checks or money orders should be made payable to M. H. Broadwell, Treasurer). Applications for these rings should be sent to the Bureau for Work with Younger Girls; when received, they will receive official recognition and an order for shipment will be forwarded to the Womans Press. These rings may be given to the advisers by local associations, or the advisers may be authorized by the local association to purchase their own rings.

Information regarding the rings won by the Girl Reserves may be obtained from the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City.

APPLICATION FOR GIRL RESERVE RING

To be filled out by the local girls' work secretary, signed by the field secretary for younger girls, and returned to the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City.

This is to certify that.....

Age..... of the
(Name of the city and state)

Young Women's Christian Association, is entitled to a Girl

Reserve ring, size....., having met one of the following requirements:

	No. of Honors	Committee Work	Service Work
Grade School
High School
Younger Girl in Business and Industry

NOTE:

- A. A *Grade School* girl is not entitled to a Girl Reserve ring until she has earned 160 *honors necessary for the chevrons plus 100 additional honors from the Girl Reserve list.*
- A *High School* girl may win the Girl Reserve ring in either of two ways:
- (1) By working to meet certain standards, as outlined in the special statement for high school girls. (See page 50, Girl Reserve Manual for Advisers.)
 - (2) By winning 260 points taken from the honor list or honors which the field secretary for younger girls considers equivalent to those in the list.
- A *Younger Girl in Business and Industry* is entitled to a Girl Reserve ring through *either* of the following methods:
- (1) The method outlined in the special statement printed in the pamphlet, "The Younger Girl in Business and Industry," or found in the Girl Reserve Manual for Advisers, page 51.
 - (2) By winning 260 points taken from the honor list or honors which the field secretaries for younger girls consider equivalent to those on the list. Please attach to this application blank the list of honors which the girl has won.

This application blank must be signed by the field secretary for younger girls before any ring will be awarded to any girl, regardless of whether she is in grade school, high school or a younger girl in business and industry.

.....

.....

Girls' Work Secretary.

.....

Field Secretary for Younger Girls.

These blanks are to be ordered from the field office.

SUGGESTED CEREMONY FOR AWARDING OF GIRL RESERVE RING

Processional "Hymn of the Lights"

(Form circle around table, finding place by card)

O, beautiful for spacious skies
For amber waves of grain
For purple mountain majesties,
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Salute to American Flag:

I pledge allegiance to my flag, and to the Republic for
which it stands; one nation indivisible, with liberty and
justice for all.

O, beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

Salute to Christian Flag:

I pledge allegiance to my flag and to the Kingdom for which
it stands—one brotherhood uniting all in service and love.

O, beautiful for patriot's dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Statement of requirements which have been fulfilled. Each girl in turn presents briefly the requirements which she has fulfilled.

Girl Reserve Song

Girl Reserves! Who'll join us?
Eager, glad for service,
Sisters, daughters, friends and comrades,
We'll be true
Reaching toward the highest,
Honor, Truth and Beauty
Find and give the best in life,
The world needs you!

Talk by the Adviser or Committee Chairman.

Closing Hymn "Hymn of Lights"
Sung as prayer

Prayer by the Adviser

Presentation of rings to Girl Reserves who have won them.

Producing Notes:

Place a small table (round, if possible) in the centre or at one end of the Club room. Decorate the table with club colors, using them to form a triangle or con-centric circles. For the centre of the triangle or circles place a bouquet of flowers. These flowers may be seasonal ones or they may be the corps or club flowers. Fasten attractive place cards to one end of ribbon streamers; attach the Girl Reserve ring and the other end of the ribbons to the stems of the flowers.

If this ceremony is used only when a considerable number of Girl Reserves are receiving their rings, the remainder of the corps or club members become an audience. If only one or two girls are being awarded rings, the corps or club as a whole would participate in the ceremony. The talk by the adviser or the chairman should be brief and very probably symbolism would have some place in it. Since the Girl Reserve ring represents real achievement, it is desirable that its significance as a measure of growth should be stressed.

If this ceremony is being used by older high school girls,

the talk might be made by one of the club members. The purpose of the High School club could be incorporated in the ceremony, possibly at the point where a girl reports how she has won the ring.

THE UNIFYING OF GIRL RESERVE WORK IN A COMMUNITY

It is advisable that all work with Girl Reserve groups in a community be unified and correlated so that among all club members there is a consciousness of belonging to a movement of younger girls and not merely to an isolated group. This may be accomplished through a Girl Reserve Council for Community Wide Activities. Such a council should include:

One girl and one adviser from every ten corps of grade school Girl Reserves.

One girl and one adviser from each high school club.

One girl and one adviser from each younger girl in business and industry group.

The girls' work secretary and the chairman of girls' work committee should be ex-officio member of the Council.

The girl representatives on this Council should be elected in whatever way seems best to the local units. Such a Council should have a girl chairman and a secretary elected from and by the group. It should meet at least three times a year. Its purpose is to create a sense of fellowship among all Girl Reserves of the community, and to make the community aware of the existence of this group of younger girls and of the character of their activities as self-governing units.

Plans for at least two meetings of all Girl Reserves, during a year, should be considered by this Council. A community-wide piece of service work, a pageant, World Fellowship work, standards of health, dress, school work and recreation should all be discussed and planned for by this council. Many of these plans will be carried out in the different clubs as integral parts of their programs, but some of them are so important that they could easily be chosen as the programs for the two mass meetings.

Section III.

THE ORGANIZATION OF GROUPS OF GIRLS

CHAPTER I.

PRINCIPLES OF ORGANIZATION

SUCCESSFUL activities with girls rest upon a foundation of organization, formal or informal. Each form has the same object, namely, the development of individual initiative through self-government and the creating of a group consciousness through group activities. The method of procedure differs in some respects; groups of girls, calling themselves clubs, corps or companies, as in the Girl Reserve Movement, may use either formal or informal organization. Formal organization consists of the selection of officers, committees, such as membership, program, social and service, the drafting of a constitution and the use of a regular order of business.

Informal organization consists of the appointment of a chairman who presides at the meetings of the group. She may be elected by the girls from among their number at the time of each meeting or she may serve for a longer time. It is necessary also to have some committees appointed to carry out the activities in which the group may be interested. The chairman and members of these committees serve just as long as it takes to do their particular task.

Such organization is often advisable for a type of girl who is not primarily appealed to by formal organization—often younger girls in business and industry—for it is more flexible.

It requires as much or even more careful management than does a formal organization, for its purpose is the same as that of a formal organization, the development of responsibility on the part of the girls themselves, and this is more difficult to achieve when the group is not so closely organized. It is often possible to have informal organization lead to formal organization after several months of work.

The first few meetings of any group of girls are of great importance, for it is through them that the girls gain their impressions of what such group work can mean. For these the adviser should make the most definite kind of preparation.

No rule for the exact method of dealing with groups of girls can be given; it depends upon the personnel of the group and the personality of the leader. It is not always possible to accomplish much organization in the course of the first few meetings, but surely within five or six meetings the following things should result:

- A. A short interesting talk on what can be accomplished by a group of girls working together. In the informal talk on what a club is, emphasis should be placed on the fact that it is self-governing, that the girls are responsible through their own treasuries for club expenses, and that the program of the club is in the hands of the club members. It is a good plan to tell concrete stories of other clubs, describing club parties and "stunts" so the girls will feel that in joining a club they are coming in touch with a country-wide movement in which many other girls are participating. A definite description of a club program which includes class work is a good thing to give. Pictures of other club girls, convention pictures and banners, printed club programs, samples of club yells and songs, all stimulate interest.
- B. Discussion of whether the girls wish to accomplish these things through a permanent organization; if they do, the appointment of some such committee as the following is advisable:

- (a) A committee to draw up a very simple constitution (see page 66). This committee should consist of three or five girls who should be nominated by the girls and voted upon by all. Care should be taken that if the group represents several different cliques of girls, each as far as possible should be represented on this committee. A tactful remark to this effect can be made by the adviser presiding so that the girls will bear this in mind in their nominations. This committee should understand that it must meet several times with the adviser before the next club meeting to draw up the club constitution. Care should be taken that the time for this committee meeting is arranged and clearly understood by all. The girls should not leave the meeting without arranging for it, for a definite appointment will save much time and trouble. Suggested constitutions may be shown at this meeting, but should never be adopted "wholesale" by the committee, for the girls need to realize that they are contributing something to the club through the constitution which they write. Special emphasis should be put upon the wording of the high school club purpose, which should be in the words of the girls.
- (b) A committee to nominate officers: It is sometimes wise to have nominations made directly from the floor. In choosing the nominating committee, the girls should be warned to put on it representatives of all cliques, and not to choose girls whom they eventually want for officers, but girls who will make a wise choice of other girls for officers.
- C. Discussion of club name and colors.
- D. Discussion of club dues. Care should be exercised that the club dues are not excessive.
- E. At the meeting following their appointment, the committees should report. The chairman of the constitution committee should submit the suggested constitution and it should be

voted upon. The nominating committee should also report and voting should follow at once. Voting by ballot is far more acceptable than voting by acclamation. After the tellers have been appointed and are counting the ballots there is opportunity to teach the girls a cheer or a short snappy song to be sung to the incoming officers. Such fun results in esprit de corps.

- F. Discussion of what the club is going to do. This might result in the election of a program committee and a committee to plan the social affairs; also the membership and service committee chairman may be appointed. An adviser should plan to meet with all the officers and committee members to explain their duties. The club secretary should be told of the importance of keeping her minutes up to date in a regular book, not on loose sheets of paper. The form in which minutes are usually kept should be explained, and also the value of writing only on the one side of the page and of numbering the pages. An example of club minutes may be found in the *Primer of Parliamentary Law* (The Womans Press, 600 Lexington Avenue, New York City, 10 cents). If this is shown to a girl, she usually has a different feeling about her work as secretary, for with a definite example before her, any feeling of hesitancy about her work vanishes and she knows how to begin. In the same way the treasurer should be shown a simple system of accounting and told that as soon as possible club funds should be put in a bank and club bills paid by check.

The vice-president should assist the president in every way. She assumes the duties of the president in case the latter is ill, or otherwise unable to carry on the duties of the office and may be made the chairman of the membership committee.

The president should call the meetings to order at the appointed time. She should preside at all meetings of the organization. The president should rise when putting a

question to vote; otherwise she remains seated. When the president's vote would have an effect on the outcome of a motion, or when the vote is by ballot, she may vote.

G. Necessary Committees: The following committees are necessary for good club work: (a) Membership, (b) Program, (c) Social, (d) Service. Five is a good number for the membership of each of these committees with the exception of the social committee, which should have a membership of seven. When the membership of the club is small, the adviser should use her own judgment in determining the number of girls necessary to carry out successfully the work of each committee. In the beginning of organized club work it is well to have these committees serve for only three to six months; this gives opportunity for more girls to serve and gives the adviser greater chance to judge the latent capacities of the girls. On the social committee the chairman should serve six months. The other members change every three months so that all girls have an opportunity for committee responsibility. Another committee often found necessary is the one on "hiking." The suggestions as to number of members and term of service, given in regard to other committees apply also to this committee.

H. Committee Duties: The program committee should be responsible for planning the year's work of the club. The meetings which it plans should draw the girls together through their mutual interests. These meetings should be varied; some should be educational, some of them should be led by outside speakers, and, of course, the social and service committees will be in charge of some others of them.

The membership committee of any club should be responsible for promoting a spirit of friendliness among the girls in the club; it should also help to interpret real friendliness to the girls of the community. This committee should invite new girls to join the club, not insisting that they should be

members, but showing them how much a girl receives from membership in such a group. The membership committee should help with publicity and enlist the girls in greater loyalty to the Association, their respective Sunday-schools and churches. If the club desires some kind of recognition service to mark membership in it, this committee should prepare this service in consultation with the club adviser.

The **social** committee should be responsible for the good times of the club, both indoors and out. It, too, should help to promote friendliness in the school and the community. The committee members should plan the good times for several months ahead. Sometimes it is advisable to have a special group of girls to help with the "hikes" since they need to be very carefully planned if they are to be successful.

The **service** committee should provide various kinds of service to be done by the club members. There are many kinds of service; for the school, the church, for charity organizations, for children's wards in hospitals, and for mission schools both at home and abroad.

Each of these committees should meet at least once a month to plan its work. The club adviser meets with each committee.

The following outline of a very simple club constitution is suggested as a guide for groups of grade school girls or younger girls in business and industry. See page 95, for the outline of a constitution for High School Clubs of the Girl Reserves.

Article I. Name and Purpose.

Section 1. The name of this club shall be the _____
Club of the _____.

Section 2. The purpose of this club shall be to unite its members in a spirit of friendliness and service, to win other girls to its membership, and to stand for the best things at home, in school, at work and in church and community.

Article II. Membership.

Section 1. Any _____ may become a member of this club.

Section 2. The dues shall be _____ (whatever amount the club decides—fifty cents is usual), payable in whatever way the club decides is best.

Article III. Officers.

Section 1. The officers of this club shall be a president, a vice-president, a secretary and a treasurer.

Section 2. The duty of the president shall be to preside at all meetings of the club, to appoint all standing committees, subject to the approval of the club and to make such changes in the personnel of these committees as may be required for good work.

The duty of the vice-president shall be to perform all the duties of the president in the absence of the president.

The duty of the secretary shall be to keep full minutes of all meetings and an accurate record of attendance.

The duty of the treasurer shall be to have charge of all club funds and to give a monthly report to the club.

Article IV. Committees.

Section 1. Committees of this club shall be Membership, Program, Service and Social. Other names may be given to these committees, but the work covered should be that suggested by these names. The first three shall be standing committees for the year. The social committee shall be changed every three months.*

Section 2. The club leader shall be ex-officio a member of all committees.

* This is a general suggestion and some club work, as it develops, may demand a more permanent committee so that strong standards of work may be built.

Article V. Meetings.

Section 1. The club shall hold weekly meetings on _____ evenings at _____ o'clock, or afternoons at _____ o'clock. The club shall hold a business meeting each month.

Section 2. Two-thirds of the club members shall constitute a quorum.

Article VI. Amendments.

This constitution may be amended at any regular business meeting of the club.

CHAPTER II.

THE ORGANIZATION OF GIRL RESERVE CORPS AMONG GRADE SCHOOL GIRLS

- I. Essential questions to be considered in organizing Grade School Corps.
 - A. How many grade schools are there in the community? Where are they located? Do the locations of these schools make work at the Association building possible?
 - B. What might be the limitations upon the work if it is carried on in the school buildings?
 - C. What is the total number of girls in the seventh and eighth grades?
 - D. Is the number of grade school girls leaving school to enter business each year very large?
 - E. Are there school representatives doing placement or vocational guidance work with grade school girls?
 - F. Are the churches of the community doing work with grade school girls? How can duplication of effort be avoided and cooperation become an established fact?
 - G. How many demands upon the girl's time are being made by the school and its organizations—such as

glee clubs, athletic teams, and the usual pageants and demonstrations of domestic arts training which occur in the usual school year? Is her loyalty being sought by many groups with partially developed programs of activities, such as Junior Red Cross, Health and Thrift Campaigns?

- H. How large a place do commercialized amusements hold in the life of the grade school girl?
 - I. What are the school regulations in regard to outside organizations being allowed to approach the girls at school, or to use the school buildings as places for meetings?
 - J. What are the state laws or local regulations relative to the use of the Bible in the public schools and the possibility of religious instruction?
 - K. What is the plan whereby mothers of grade school girls will be reached so that they will understand the corps work about to be organized?
 - L. What is the biggest contribution that the Young Women's Christian Association can make to the life of the grade school girls in the community?
 - M. How much work among grade school girls is the girls' work department justified in undertaking? How shall the girls' work committee determine where to begin? Does the matter of space enter into the planning? What kind of mass work (the bringing of several groups to a common center) is being planned?
- II. The unit in grade school organization is the corps, composed of ten to twenty girls under the direction of the corps adviser.
- III. Membership:
- Since all Girl Reserves must be twelve years old, the grade school corps usually have as their members girls

who are in the seventh and eighth grades. In some sections of the country the schools are organized differently, and sixth grade girls who are twelve years old are eligible for membership. Any girl is eligible to membership who expresses her desire to fulfil the purpose of the Girl Reserve Movement.

IV. Advisers:

The corps adviser may be a young college girl, a business woman or any girl or woman who loves girls and is willing to look upon this position of adviser as a real opportunity and not a mere pastime. (For the duties of, and suggestions to, advisers, see Section VI.)

V. Name:

Each corps chooses a name. The choice should be guided by the following suggestions:

A. The name should have some real significance. It may be chosen because of some historic event which occurred in the community. It might be the name of some woman who has achieved greatness through her service to the nation or the world, or it may be the name of the school.

B. It should not be a Greek letter name.

VI. Purpose:

"To find and give the best." A grade school girl accepts the slogan, "To face life squarely," the purpose and the code. The following interpretation of the meaning of the code may be helpful to grade school girls.

THE MEANING OF THE CODE

Learning to say the code as it is printed in this manual is not all that is meant when the requirement is made that, to be initiated, a Girl Reserve must know the code, the slogan, and the purpose. It means that every girl who wishes to be a

Girl Reserve is accepting as a part of her every-day living standards of courtesy, fair play, and willingness to help. She is loyal to many friends, not to one friend only; she is willing to help her friends when they need her.

Purpose means that one is guided toward a goal, just as a ball is directed toward the basket by a practised wrist. A girl who is earnest in purpose is a girl set straight toward a worth-while goal. Seeing loveliness both in people and things where a quick glance reveals seeming ugliness, is a quality which every girl who is a true Girl Reserve will want to have in her life. Merely to memorize has been always an easy thing for many girls; to gain knowledge which will help not only to play games well and to aid some one in need, but to understand what power her life will have if she is reverent to God through clean thoughts and pure living is a victory over herself which every girl wants to win. People seeing her sincerity and dependableness will know that she is what she is because she has a standard for living; she is seeking and finding the best; she is facing life squarely.

VII. Registration:

Each corps shall be known by the number it receives on registration at the Girl Reserve Headquarters—300 Lexington Avenue, New York City—and by the name of the school. For example, the “7th Corps Girl Reserves, McKinley Grammar School.” If two or more corps are registered in one grammar school, the school then has a Company of the Girl Reserve Division in the community. For example, “Company B, of the McKinley Grammar School,” composed of Corps 8, 9, 11, 14.

The company becomes a part of the Girl Reserve Division of the community, which is composed of all corps, clubs and companies organized in the community among all girls between twelve and eighteen, i. e. grade school, high school, and younger girls in business and industry.

VIII. Dues:

If a local Association is carrying forward its work on a fee basis, then the fifty-cent membership fee of the Association, payable on the instalment plan, if desired, might be charged, this fee to include all expenses connected with Girl Reserve work except the cost of the insignia and the Guide for Every Loyal Blue Triangle Girl. In other words if the fifty cent fee is established there should be no special corps or company fees.

All membership fees should be paid directly by the girls either in full or in part to the chairman of the service squad, or to someone whom she may appoint from her committee. After the Girl Reserve membership cards have been signed and some payment made by each girl, the Scout chairman and the service squad chairman take the cards and money to the membership secretary of the Association and tell her that these are the applications of the Girl Reserves to become members of the Association. The secretary lists these names and returns the original cards to the Girl Reserve chairman. The girls should neither pay fees nor sign membership cards at the desk of the membership secretary. All this is better done with these younger girls through their own officers.

IX. Committee Work and Officers:

Committee Work of the Corps. Each corps has the following committees:

Scout—membership.

Outings and Innings—good times and hikes.

Service Squad—service work.

The chairmen of these committees are elected by the girls of the corps to serve for half the school year. New chairmen are elected for the summer months. Each chairman may appoint two or more members of the corps to serve with her on her committee. No girl should

be on more than one committee at one time.

The chairman of the Scout Committee is practically the "president" of the corps. She is called the Corps Scout and has the following duties: first, she presides at the weekly meetings; second, she is responsible, with the help of her committee, for interesting new girls and looking out for the old members of the corps. One member of the Scout Committee is responsible for knowing at weekly roll call why any of the corps members are absent.

The chairman of the Outings and Innings Committee acts as record keeper or secretary for the corps and, with her committee, which consists of five or more members is responsible for planning with the adviser for good times and hikes.

The chairman of the Service Squad is responsible for keeping the record of the funds of the corps, i. e., acts as treasurer and with her committee and the adviser suggests forms of service for the corps.

THE 'S. O. S.' OR EXECUTIVE COMMITTEE

These three chairmen plus the adviser form the 'S. O. S.' or Executive Committee, which discusses and plans program work in general and refers its decision to the corps as a whole. The Scout Committee Chairman presides at the S. O. S. meetings.

Insignia.

A. General Insignia.

Every grade school corps chooses its own color, and each girl may embroider on her arm band in Copenhagen blue or the corps color two bars, each two inches long and one-eighth of an inch wide (see diagram, page 76). The corps color is to be used at banquets and parties for decorative purposes and, if corps members desire, a hat-band of that color may be worn.

Girls of grade school age are interested in insignia, in ranks and in working for honors. For this reason in the grade school plan of organization there are five classes of Girl Reserves for a girl passing from one class to another by the winning of honors.

The five classes are the *Volunteers*, the *Fourth Reserves*, the *Third Reserves*, the *Second Reserves* and the *First Reserves*. As soon as a girl has passed the initiation test (learning of slogan, purpose and code) and has won forty points from the list of honors in Section IV, she becomes a Fourth Reserve and is entitled to wear a chevron embroidered in Copenhagen blue placed at the right of the triangle on the arm band. Forty more points entitle her to a second chevron placed at the left of the triangle; when she has won one hundred and sixty points and has four chevrons, two on either side of the triangle, she is a First Reserve. (These chevrons should be one-fourth inch wide and one and one-half inch from the point on either side. The best way to secure a pattern for them is to use a regular army chevron.)

An effort should be made to have each girl earn some honors from each of the four divisions of the Honor List; it would not make for balance if half of the one hundred and sixty points were Health Points.

B. Special Insignia.

Health Badge

Thirty points from the Honor List under Health entitle a Girl Reserve to the special health badge, a red circle described around the Girl Reserve triangle. See diagram, page 76.

Knowledge Badge

Thirty points from the Honor List under Knowledge entitle a Girl Reserve to the special knowledge badge, an owl placed on one side of the triangle. See diagram, page 76.

Service Badge

Thirty points from the Honor List under Service entitle a Girl Reserve to the service badge, a blue star placed at one side of the triangle. See diagram, page 76.

Spirit Badge

Thirty points from the Honor List under Spirit entitle a Girl Reserve to the special Spirit insignia, a Roman lamp placed above the triangle. See diagram, page 76.

A Girl Reserve may work for the required number of points under the four headings Health, Knowledge, Service, Spirit, and win the special insignia. These special honors cannot be won by grade school girls until the one hundred and sixty general honors have been won.

These insignia may all be obtained from The Womans Press, 600 Lexington Avenue, New York City, upon presentation of a certified statement from the corps adviser that a girl has won them.

Girl Reserve Rings:

A grade school Girl Reserve, when she has completed the one hundred and sixty honors necessary to secure her chevrons, may work for one hundred more points and win a Girl Reserve ring and be called a Special Girl Reserve Aide. For information regarding the way to secure this ring see page 50.

XI. Meetings

Every corps should meet regularly once a week for one and one-half to two hours. Once every two months or oftener, if desired, the various corps from the seventh and eighth grades may have a joint meeting. If it is necessary to form two corps in one grade, joint meetings may be held as often as desired or the two corps may meet together for the opening ceremony and then separate for the program work.

THE COURT OF AWARDS

Girl Reserves who have passed the initiation test (learning the slogan, purpose and code), and have won their first forty points or have qualified as Third, Second, or First Girl Reserves, may appear before a Court of Awards, which is composed of the chairman of the girls' work committee in the Association, the chairman of their section of girls' work (grade school, high school or younger girls in business and industry), the girls' work secretary, and any other members of the committee who may seem necessary, with a written list of these honors. This Court meets once a month, and has the right to judge a Girl Reserve not only for her knowledge of her honor points, but also upon her spirit of team-work and faithfulness.



- A. Circle—Special Health Emblem.
 - AA. Corps Bars.
 - B. Owl—Special Knowledge Emblem.
 - C. Star—Special Service Emblem.
 - D. Roman Lamp—Special Spirit Emblem.
 - E. Fourth Reserve Chevron.
 - F. Third Reserve Chevron.
 - G. Second Reserve Chevron.
 - H. First Reserve Chevron.
- The Corps Bars may be omitted if desired.

CHAPTER III.

THE ORGANIZATION OF A JUNIOR HIGH SCHOOL COMPANY OR A FRESHMAN HIGH SCHOOL CLUB OF GIRL RESERVES

THE junior high school has grown up in democratic America as the last chapter in the history of the struggle against the mediaeval dual system." There are many phases of this interesting subject of the development of the present-day junior high school which cannot be treated in so short a space as this. The movement is "about or slightly more than a decade old." Departmentalization is a characteristic of the school, and the division of work varies widely. Some junior high schools include the seventh, eighth and ninth grades, some include only two grades and some only one. They also differ as to location, some being grouped with the grade school, some alone, and some with the high school. There are many different forms of curriculum and in most cases the teachers are becoming more and more highly trained. But however much the schools may vary in courses of study, equipment and faculty grouping, the following are some of the underlying facts of the movement to-day.

- A. There has come to be more than the traditional assumption that the public schools are "merely educative in function." They are becoming protective or conserving factors, and they are attempting to lengthen the school careers through helping the individual to make better adjustments to individual differences. In the school this is called educational guidance. Between school and work this is called vocational guidance.
- B. For many years there was a growing emphasis upon the necessity to accept the seventh grade as the natural turning point in the child's life, for the age of adolescence demands new methods and wiser direction.
- C. Reports of various committees in the "late nineties" showed an increasing conviction that it was difficult to

relate a secondary education of four years to the elementary school subjects and methods.

D. Moreover it came to be accepted that the scientific principle of individual differences must be recognized; the concept of equality was interpreted to mean more than mere uniformity. Pupils were leaving schools—are leaving them still—because they found in industry and business concessions to their individual needs.

E. Also the principle of economy became a factor.

It has been stated that the peculiar functions of the junior high school are as follows:

I. Realizing a democratic school system through

- a. Retention of pupils.
- b. Economy of time.
- c. Recognition of individual differences.
- d. Exploration for guidance.
- e. Vocational education.

II. Recognizing the nature of the child.

III. Providing conditions for better teaching.

IV. Securing better scholarship.

V. Improving the “disciplinary situation and socializing opportunities.”

Because there are so many variations in the practice of junior high school education in this country to-day, it is safe only to say that there are at least these two points of agreement: (a) specialization on the part of teachers so that the work is departmentalized and assigned to the various faculty members, and (b) the manner or advancement of pupils (promotion by subject) “curricula are widely different, standards in the selection of teachers vary greatly from community to community, admission requirements, methods, advisory systems, disciplinary and social organization and buildings and equipment range through variation upon variation. In fact the

junior high school is hardly the same thing in any two communities."*

Such facts as these reveal clearly to the prospective advisers of junior high school girls some of the problems which they face with this particular group of girls.

In organizing a junior high school or in forming a freshman girls' club, it must be remembered that the girls are brought in many instances from different sections, from varied environments, all new to their surroundings and needing something to give them a group consciousness and esprit de corps.

To meet this need the Girl Reserves offers a loose form of organization which will provide a constructive outlet for the superabundant energy of the group through the management by the girls themselves of manifold activities in which they must be interested and which should be related to school life.

I. Essential points to be considered in organizing junior high school girls or freshman girls in a large high school:

- A. Is the junior high school helping to solve the difficulty of "keeping girls in school" beyond the grammar grades?
- B. How large is the proportion of girls who leave junior high school during the years included in its curriculum?
- C. Is there a dean of girls in the junior high school; what is her relationship to the girls. Does she plan social activities for them?

There are many of the essential points mentioned in the organization of grade school into Girl Reserve corps which should be considered in planning for the organization of junior high school groups. See page 68.

II. The Unit of Organization.

The emphasis in the formation of a freshman club or junior high school company wants to be not so much upon the corps but upon the larger unit, the company.

*Statement regarding junior high schools is based upon "The Evolution of a Democratic School System," Charles Hubbard Judd and "The Junior High School" by L. V. Koos.

To make possible the smaller unit of girls for purposes of discussion, for certain kinds of service work, and for individual work along certain lines, such as vocational work, the company should be divided into corps composed of ten to fifteen girls. This division should be alphabetical or by lot if large numbers of girls are involved, to avoid cliques, and if girls understand that the division is purely for efficiency in handling the group and not for real organization no objections can be made. Each corps elects from its members a corps leader who is responsible for keeping in touch with corps members, answering at roll call for corps members, and representing the corps on the "S. O. S."

The corps in the freshman company of Girl Reserves do not choose corps colors or have committees. The entire company has a company color, flower and the three regular committees for the entire company, and in this way the needed emphasis is upon the group as a whole.

III. Membership.

Any girl is eligible to membership who expresses her desire to fulfil the company code and the regular Girl Reserve Code.

IV. Advisers.

Each company should have one or more advisers; the adviser should be a college girl or a young woman in the community who loves girls and who expects to find in her work with these girls a real opportunity, not a mere pastime. In many junior high schools, the size of the company which is organized may make it necessary to have several advisers and in such case, it is desirable to have some of these advisers members of the junior high school faculty, since the activities of the company are so closely related to the school.

Some clubs of freshman girls may find it desirable to have the same system of committee work as the high school club has, and therefore it will be necessary to have at least four advisers, one of whom will consult with each of the four committees.

V. Name.

Each company chooses a name. Choice should be guided by the following suggestions:

- A. The name should have some real significance. It may be chosen because of some historic event which occurred in the community. It may be the name of some woman who has achieved greatness through her service to the nation or the world.
- B. It should not be a Greek letter name.

VI. Purpose.

The company draws up its company code, which must be learned by every girl in addition to the regular Girl Reserve code, slogan, and purpose, before she can be initiated.

VII. Registration.

Upon receipt at headquarters of this code, which should be short and written in the form of a purpose, for that is what it is, the company receives its registration number and the right to have Girl Reserve insignia and other Girl Reserve privileges.

VIII. Dues.

See section on Dues under Organization of Girl Reserve Corps among Grade School Girls.

IX. Committee Work and Officers of the Company

Each company has the following committees:

Scout—Membership.

Outings and Innings—good times and hikes.

Service Squad—Service work.

The chairmen of these committees are elected by the girls of the company; they may serve for half the school

year or for the full year, according to the needs of the group. Each chairman may appoint four or more members of the company to serve on her committee. It seems desirable that no girl should serve on more than one committee at one time.

The duties of the chairmen or officers are the same as the ones outlined for the chairmen or officers of the grade school corps (see page 73).

The "S. O. S." or Executive Committee.

The "S. O. S." consists of the chairmen of the three committees, the Scout, Outings and Innings and Service Squad, plus the corps leaders of as many corps as there are in the company, plus a member of the high school faculty, if desired, plus the company adviser, who should be a young college woman.

The chairman of the "S. O. S." is the Scout Committee chairman. She presides at all meetings of the "S. O. S."

The duties of the "S. O. S.," which should meet regularly once a month, are:

- (1) To consider the general program and work of the Girl Reserve Company and to see that this work supplements and does not overlap other school activities.
- (2) To discuss school standards and needs and see how the Girl Reserve Company can be an effective force in upholding and making these.

X. A. General Insignia.

The insignia of the junior high school Girl Reserves or of the freshman Girl Reserves is the regular arm band with the Copenhagen blue triangle, in the center of which are the letters G. R. Every high school Girl Reserve outlines this triangle with tan floss.

If desired, the corps bars, two by one-eighth inches, may be embroidered in Copenhagen blue on the arm

band at each side of the triangle. (See the diagram on page 76.)

In general it is not best to try to use the one hundred and sixty point honor system in work for freshman high school girls.

B. Special Insignia.

If any girl in the freshman or junior high school company wishes, she may work for the special honors under Health, Knowledge, Service, and Spirit, and receive the special insignia to be placed upon her arm band. (See Insignia, Grade School Corps, page 74.)

Special Girl Reserve rings may be awarded to the girls when they have fulfilled the requirements stated on page 50 of this Manual.

XI. Meetings:

There should be regular weekly meetings of the company or club.

CHAPTER IV.

THE ORGANIZATION OF GIRL RESERVE HIGH SCHOOL CLUBS

I. Essential points to be considered in organizing high school clubs:

- A. How many high schools are there in the community?
Where are they located?
- B. What is the total number of girls in all the high schools? What is the total number in each high school? What is the total number of girls in each class in each high school?
- C. What proportion of girls last year left to enter business at the end of the freshman year; sophomore year; junior year?
- D. Are more girls leaving this year because of economic readjustments due to the war?

- E. Have you a dean of girls in your high schools? If so, what does her position include?
 - F. What vocational work is done in the high schools? Is there any vocational guidance work done through the dean of girls or some such person on the faculty?
 - G. How many school societies and organizations are there in your high school for girls? How many demands are made upon the high school girl's time by societies, churches and clubs in the community?
 - H. Is there a council for older boys and girls, organized by the Sunday-schools of the community? If so, what relation may a high school club of the Young Women's Christian Association have to it?
 - I. What is the biggest contribution that the Young Women's Christian Association can make to the life of the high school in the community? Through what kind of work can this best be effected, i. e., what kind of a club or what group work if any is needed among the high school girls?
 - J. What are the school regulations in regard to student activities and organizations?
 - K. What are the state laws and ordinances concerning the use of public school buildings, etc?
 - L. What are the state laws or local regulations relating to the use of the Bible in the public schools and the possibility of religious instruction?
- II. The unit in high school organization is the club. The size of the club may range from a small number of girls in a small high school to several hundred girls in a large school.
- III. Membership:
- Membership in the club is open to any girl in the high school. In some instances there may be girls of high school age who are staying at home and yet they would like to become members. The local girls' work secretary should make the necessary adjustments.

IV. Advisers:

In a club which is part of a city, town and county Association, club advisers should be chosen from among mothers, college girls, and young married women. The ideal number of advisers is four, one of whom would serve as adviser to the program committee and therefore to the whole club, and the others who would advise with the other regular committees described below. It is essential that one of this number be a teacher, representing the school in which the club is organized. A faculty adviser is sometimes suggested by an interested school principal, or by the girls or by some member of the Board of Directors of the Y. W. C. A. or by some member of the Association.

If there are several high school clubs in a community, the club advisers automatically become members of that sub-committee of the local girls' work committee which considers the development of work for high school girls. This sub-committee is led by a sub-chairman appointed by the chairman of the girls' work committee either from this group of advisers or from some other group. (See Section VI, Chapter 2, page 614, of this Manual.)

The meeting of this group once a month offers the opportunity for discussion of problems and the exchange of ideas which is essential to good work on the part of advisers.

In communities where the girls' work committee is not as yet divided into three sub-committees—grade school, high school and younger girls in business and industry,—the high school advisers may become members of the girls' work committee.

V. Name:

Many names for high school club work have been used in various parts of the country during the past few

years. The Young Women's Christian Association has always endeavored to avoid three of them: any abbreviation, such as "Hi-Y," any fancy names, and any name containing Greek letters. The "Hi-Y" is the name used by the Young Men's Christian Association for work among high school boys, and is not advocated for use as a name for a high school girls' club. There are many considerations to be kept in mind in suggesting a name but it has seemed feasible to call by the name Girl Reserve any club group which started under that plan of organization, especially if the purpose is well understood by the girls. However, it will be necessary to make very plain to them that the plan of organization and program are not the same as those used in grade school Girl Reserve work, but are the ones advocated in the high school program. Any newly organized group of girls may assume the generic name Girl Reserve, becoming for instance "The Student Club of the Girl Reserves."

VI. Purpose.

One of the most distinctive features of any high school club is its purpose. It should always be written by the girls, for it then becomes an expression by the group of its ideals of democracy, service for others, high standards of honor in school life and personal living. Thus in the very beginning of the club is developed personal initiative. Such a purpose should necessarily be in accord with the spirit of the purpose of the Young Women's Christian Association which is promoting the club.

Any purpose should be a growing one; the wording of it, as it is reconsidered and possibly rewritten every year should show a steady growth toward the principles underlying all Association work, a Christian fellowship both individual and social which finds its highest expression in a personal loyalty to Jesus Christ and his principles for everyday living. It is such a purpose which binds together all high school girls' clubs, wherever they

may be, in counties, towns, cities or independently affiliated schools.

Any purpose so written is therefore in accord with the spirit of the Girl Reserve Code. The phrases of this code epitomize and give in simple terms the individual and social elements which are found in the Association purpose.

The purpose of a high school club thus becomes the expression of the girl's own thinking about Christian principles of living which she finds given to her through the code and the Association purpose. It is desirable that every high school Girl Reserve should know the Girl Reserve Code so that she may share to the fullest degree in the Younger Girl movement of the Association; but the dynamic for work in every high school club should be the club purpose, for it is the group expression of the reason for forming and maintaining the club. Such a purpose should be always in accord with the Association purpose, although phrased in the girls' own words. Small cards on which are printed the club purpose prove of value in keeping members mindful of what they have agreed upon as their purpose. Such cards, if made by hand or printed, should be made of heavy cardboard so that they may be used as mirror cards, book marks, or for memory books.

VII. Constitution:

Every high school club should have a constitution, which should be based upon the suggested one in this Manual. (See Chapter IV, page 95, in this Manual.) A copy of this constitution when written must be sent to the field secretary for Younger Girls, who will have the supervision of all work where there is an organized Association.

VIII. Dues:

The dues for any high school club which is a part of the city, town or county Young Women's Christian As-

sociation depend upon the policy regarding younger girl membership as determined by the membership committee of the local Association in consultation with the girls' work committee.

The dues for any high school club which is affiliated directly with the National Board of the Young Women's Christian Association through the student committee are whatever the club votes to have them. (See the Constitution for Secondary Schools. Secure from The Womans Press, 600 Lexington Ave., New York City.)

IX. Officers:

The officers of a high school club are:

President

Vice President

Secretary

Treasurer

These officers are elected by the girls for one year, the elections to take place in the spring. The duties of these officers should be the regular duties of such officers, and will include the following:

President—presides at all meetings of the club and of the council or cabinet (see below); is in general touch with all other officers and committee chairmen; is responsible for the general spirit and work of the club.

Vice President—presides at all club and council or cabinet meetings in absence of the president; is chairman of the membership committee.

Secretary—is responsible for minutes of each meeting; these minutes should be kept in a regular secretary's book together with written reports which are submitted by the chairman of the standing and special committees. She sends out notices of meetings; carries correspondence with all outside clubs and organizations.

Treasurer—is responsible for presenting at each business meeting a statement of the club funds—the treasurer's book should show complete record of the business transactions of the club—having a debit and credit side. Every treasurer is responsible with the cabinet for making a budget to cover the club's expenses for a year.

X. Committee Work:

A committee must always have a reason for being—i. e., there must be work for it to do; the following content should be covered through the work of a high school club—membership, good times, service, and program and it may be administered through four regular committees, such as:

Membership	(Who We Are)
Program	(What We Do)
Social	(Our Good Times)
Service	(How We Put Into Practice Our Ideals)

If a simpler plan for a small and less mature group is desired, the grade school plan of three committees with the "S. O. S." acting as the program committee may be used. The three committees would then be:

Scout—(Membership)
Outing and Innings—(Social)
Service

The chairmen of the committees should be appointed by the president of the club in consultation with the other officers and the club advisers. Three or more girls form a good working committee. Every chairman should remember that as large a number of girls as possible should be used to carry out this work. In some instances it may seem wise to have committees serve for half the school year, the four chairmen being continued in office, and the rest of the committee rotating.

It should be realized that much of the success of committee work depends upon the initial interpretation given to it by the adviser or secretary. Committee members will need to receive a clear definition of their duties. This may be given in several ways; a "black board" talk at which a secretary or adviser makes graphic to the girls the real mechanism of a club and the way each committee fits into the general scheme; by cabinet or council training. (See Section IV, page 187.) Discussion and study by each committee member of the committee duties as outlined in the following paragraphs will be helpful, also.

COMMITTEE DUTIES

A Membership Committee should be responsible for promoting a spirit of friendliness among the girls in school; for inviting and encouraging new girls to join the club; for keeping in touch with members, encouraging church and Sunday-school attendance; for publicity in connection with the school, the Association, and other clubs in the community or in various parts of the country. This committee should be responsible, also, for the recognition service which marks formal membership in clubs.

The Social Committee should be responsible for the good times of the club, which should include indoor and outdoor activities. It should cooperate with the membership committee in looking after members who are ill. Service for the school, such as ushering at general programs and being responsible for helping to furnish and keep attractive the girls' rest room, are also a part of their responsibility.

The social committee should do more than plan parties and hikes. It should interpret to the club and to all the school, principles of courtesy and friendliness and

help to set standards for all kinds of recreation. To accomplish this it is sometimes advisable to have a sub-committee of the Social Committee to be known as the Committee on Standards. Such a sub-committee would censor any social event of the club given either for social purposes or for the purpose of raising money. Censorship of this kind should be constructive, not destructive and should strive to have all social events in accordance with the real purpose of the club.

The Service Committee: Every club will grow in interest and permanency in proportion to the definiteness of its community service. Service has come to have a new meaning in the last few years, and it is being realized that if the spirit of the service done abroad is to continue, we must have the finest interpretation of it in this country. The very highest kind of service can be accomplished in our schools and communities, but it means just recognizing needs near at hand. The service committee has three channels: the school, the community, and the world.

In planning the service work of the program, the committee should cooperate with the social and membership committees.

Care should be exercised that as many club members as possible have some share in all committee work. This may be done in several ways:

- (a) By changing the personnel of the committees at the close of the first semester (it is taken for granted that the chairmen are retained).
- (b) By having many sub-committees on each committee.
- (c) By providing service work which will appeal to the club as a club and work which will appeal to certain members as individuals to be done in addition to that which is done by the club as a group. (See Service Suggestions in Section IV, Chapter 2, on

Content and Method Typical of a High School Program, and Chapter 16, Section V, on Service Activities, page 600.)

A Program Committee should be responsible in connection with the entire council or cabinet for a general plan of a year's work, if desired, or at least for six month's work. Such a plan should include the inspirational, informational, service and social meetings which in many cases will be developed by the discussional and demonstration methods.

The program committee thus acts as a "clearing house" for program work. It should be kept in mind in shaping the program that sometimes there are things happening in the club which will be of interest to the whole school and therefore an invitation should be extended through the principal.

School recognition for certain program work is desirable, but quite frequently it comes after the work has proved itself.

The program committee will also have charge of the planning for study classes such as Bible, mission study, current events, nature study, story telling, hand work and other social studies. These meetings should not take the place of the regular club meeting and in many instances, it has seemed advisable not to have them before or after the regular meeting but on another day. The program committee should also plan for Vesper services three or four times during the year, cooperating with the Religious Education Department of the Association.

The actual planning and responsibility for all these various types of meetings rests upon the committee responsible for the particular type of work. For instance, a service meeting should be in charge of the service committee; a world citizenship meeting might be cared

for by the members of the membership and service committees; a party would fall to the lot of the membership and social committees; an inspirational or informational meeting might be in charge of the program committee, their responsibility being the receiving of speakers, making of general arrangements, etc.

The responsibility of planning for conferences should be shared equally by all the committees, with the treasurer serving as chairman of this special group. The committee chairmen and members should be interested in raising funds to send delegates to conferences and should have this in mind during the entire year.

The advisers and the girl's work secretary, while helping the program committee to plan the year's work so that it will carry out the ideas expressed in the purpose, will always remember that the ultimate purpose of all high school club work is to train girls in the way of Christian thinking and living. Therefore the girls need to develop initiative and a large sense of personal responsibility.

XI. Cabinet or Council Work:

The entire high school club program is made effective through the following groups:

A. The four officers.

B. The chairmen of the four standing committees.

These officers and chairmen together with the girls' work secretary and one adviser complete the executive council known as either the cabinet or the council. The latter word is suggested as one better suited to some groups of girls; it seems less formal than the word "cabinet" which will come into the girl's vocabulary when she goes into a college association. Either name may be used. The council meets at least once a month.

XII. Inter-club Council:

To give unity to the club work in a community where there are several high schools, it is suggested that an inter-club council be formed. Such a council is composed of the presidents of the various clubs, one girl from the general membership and a club adviser from each of the clubs. This council may meet every three months or more frequently if desired and serves as a clearing house for all business, social and service undertakings which are community-wide in their scope. The girls' work secretary is ex-officio a member of the inter-club council.

In communities where there is no Young Women's Christian Association, provision for the organization of high school girls into the Association fellowship is made through a unit called an Independently Affiliated High School Association. Such Associations can only be organized after consultation with a field office. Full information regarding the method of organization may be obtained by writing the field office responsible for the supervision of Association work in that state.

(For list of Field Officers of the Y. W. C. A. see page 797.)

Programs for work in such Associations are identical in their content and method of presentation with the typical one for high school clubs suggested in Section IV, Chapter 2, page 169. All material on the Training of Leadership and "Activities for Developing a Christian Personality" is usable in High School Association programs.

SUGGESTED CONSTITUTION FOR A HIGH SCHOOL CLUB PROMOTED
BY THE GIRLS' WORK DEPARTMENT OF A YOUNG WOMEN'S
CHRISTIAN ASSOCIATION IN A CITY, TOWN,
OR COUNTY

Introduction

A large number of girls enrolled in the public high schools of to-day are in communities where there are Young Women's Christian Associations. Practically every Association has undertaken some work with this group of girls which naturally forms an important part of the Girls' Work Program that every Association is feeling called upon to promote.

Through the study which the Department of Research and Method of the National Board has made of girls' work, these plans for high school girls have been definitely thought out. Wherever high school clubs are organized, a copy of their constitution should be filed at field and national headquarters.

CONSTITUTION OF THE HIGH SCHOOL CLUB OF THE
YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

Article I. Name*

The name of this club shall be the _____.

Article II. Purpose

(Insert here the purpose written by the girls themselves. It should be in accord with the purpose of the Association under which this club is promoted.)

Article III. Membership

The membership of this club shall be divided into three groups: general, advisers, and honorary.

Section 1. General members. Any girl in a high school is eligible to membership in the club.

* All abbreviations, all fancy names, or Greek-letter names should be avoided.

Section 2. Advisers.

- a. The advisers' group shall consist of four persons who become members of that sub-committee of the girls' work committee which plans the development of the high school work.
- b. The advisers' group shall be selected in accordance with the constitution of the Association which this high school club is a part, and shall be chosen from among the recent college or high school graduates, resident in the community, who are willing to train for large responsibilities. For plans for the meetings of this group of advisers, see Section VI, page 614.

Section 3. Honorary membership. Any woman graduate of the high school or any other person especially interested in the welfare of the club may be suggested for this distinction by the unanimous vote of the club. Their duties and obligations shall be those usually incumbent upon honorary members.

Section 4. Membership dues.

For Cities

If a city Association requires membership for the use of the privileges of the building, the high school club dues are determined by the girls' work committee and the membership committee in consultation. In cities using the new membership plan, membership in the Association is separate from club membership and club dues should be determined by the members of the high school club in consultation with the girls' work committee.

For Towns

The dues for any high school club which is a part of a town Young Women's Christian Association depends upon the policy of each local Association. Where there is an Association membership fee, club dues are determined by the girls' work committee and the membership committee in consultation.

Where there is no Association membership fee, as in the majority of town Associations, the girls' work committee and the finance committee in consultation decide the relationship of the high school club to the financial support of the Association.

For Counties

When a high school club in a country or district is affiliated with a country or district Association, its members are by that act members of the Association.

Where there is an Association membership fee, club dues are determined by the girl's work committee and the membership committee in consultation.

Where there is no Association membership fee, club dues are determined by the members of the high school club in consultation with the girls' work committee.

In either case it is hoped the club will vote a proportion of its budget toward the financial support of the Association.

Section 5. Duties of members. It shall be the duty of all members to work together heartily in carrying out the purpose of this club and to make it of permanent value and service to the school and to the community.

Article IV. Officers

The officers of the club shall be president, vice president, secretary, and treasurer, who shall perform the duties usually required of such officers. They shall be elected by the members at the annual meeting of the club and shall hold office for one year or until their successors are elected.

Article V. Committees

There shall be such standing and special committees as are found necessary to direct the various activities of the club in fulfilment of its purpose.

Article VI. Council (or Cabinet)

The chairmen of all standing committees, the officers of the club, the girls' work secretary and one club adviser shall act as the council (or cabinet) of the club. It shall serve as a clear-

ing house for all proposed work whether it originates in the general membership, in a committee, or in the council itself. The results of its thinking should be crystalized into recommendations which should be submitted to the whole membership at the following club meeting. The council (or cabinet) shall meet regularly at least monthly and may have special meetings at the call of the president.

Article VII. Meetings

Meetings of the club shall be held at regular intervals.

Article VIII. Amendments

Amendments to this constitution shall require for their adoption the approval of the council (or cabinet), notice in writing at a previous meeting, and a two-thirds vote of the members present at a regular meeting.

By-Laws

I. Meetings

Section 1. The regular meetings of the club shall occur on _____.

Section 2. The annual meeting of the club shall occur on _____.

Section 3. _____ members of the club shall constitute a quorum.

II. Duties of Officers

Section 1. The president shall preside at all meetings of the club and of the council (or cabinet). In consultation with the other officers and the advisers she shall appoint all standing committees. She shall appoint all special committees with the approval of the council, and she shall be ex-officio a member of each committee.

Section 2. The vice president shall, in the absence of the president, preside at all meetings, and shall serve as chairman of the membership committee.

Section 3. The secretary shall give necessary notice of meetings and keep the minutes of transactions of the club.

She shall also receive and file written reports of officers and committees.

Section 4. The treasurer shall have charge of the funds of the club under the direction of the council (or cabinet). She shall collect the dues, pay bills approved by the council, and make a report to the club at its regular and annual meetings of all receipts and expenditures.

III. Committees

Section 1. The work of the committees shall be planned in consultation with the council (or cabinet). Monthly reports with recommendations shall be presented first to the council (or cabinet) and then to the club for action and filing.

Section 2. The standing committees shall be as follows: program, membership, social, and service.

Section 3. The duties and responsibilities of the several committees shall be as follows:

a. The Program Committee shall plan with the council (or cabinet) a year's program. Such a plan should include the inspirational, informational, service, and social meetings which in many cases will be developed by the discussional or demonstration method. It shall also plan for study classes such as Bible, mission study, current events, the drama, nature study, story telling, and hand work. It shall cooperate with the other committees, so that the various interests of all the members shall be adequately represented in the year's work.*

b. The Membership Committee shall be responsible for promoting a spirit of friendliness among the girls in the school; for inviting and encouraging new girls to join the club; for keeping in touch with members; for the enlistment of girls in greater loyalty to the Association and to their respective Sunday-schools and churches; for publicity concerning the Association and other clubs in the community or in various parts of the country and for publicity within the school; it shall also be

* For suggestions, see Section IV, page 169, "Content and Method Typical of a Program for a High School Club."

responsible for the recognition service which marks formal membership in the club.

c. The Social Committee shall be responsible for the good times of the club, the preparation and the conduct of all parties, both indoors and outdoors. It shall interpret to the club and the school the principles of courtesy and friendliness. It shall cooperate with the membership committee in looking after members who are ill, and shall do service for the school.

d. The Service Committee shall provide for the expression of the Christian life and activity of the club through the various forms of work for the school, Sunday-school, church, community betterment or charity organizations, such as hospitals, day nurseries and mission work of all kinds, both at home and abroad. It shall offer a wide variety of service. In cooperation with the Membership Committee, it shall provide opportunity for every club member to enter some form of service.

e. The responsibility of planning for conferences should be shared equally by all the committees with the treasurer serving as special chairman of this group.

CHAPTER V.

THE ORGANIZATION OF GIRL RESERVE WORK AMONG YOUNGER GIRLS IN BUSINESS AND INDUSTRY

Informal Group Organization

THE name Girl Reserves, standing as it does for the younger girl in the Association and not for one specific program, offers a unifying element for group work. To be a Girl Reserve in such an informal group it is necessary to understand and subscribe to the code and the purpose of the Girl Reserves which means trying to live up to its standards. In many large cities and industrial communities where numbers of girls between fourteen and eighteen are employed, Associations have found that an informal work of this kind is successfully carried out in a center located in a district where the largest number of

girls is to be found. A center which includes a rest room, some kind of a reading room and a game room and facilities for serving one or more hot dishes meets a need in the lives of the girls and they come to it gladly. More and more it is apparent that the equipment offered to the girl for her recreation and play must be where she is and that it must be so simply and attractively designed that she accepts it as her own and is proud of it. It often happens that a city Association, because of its location and the large number of people using its rest rooms, club rooms and cafeterias, does not offer sufficient space and freedom at the very time when this group of younger girls can come. In smaller cities and towns, however, many Associations are able to provide several rooms or one large club room where many activities may be occurring at one time. These rooms can belong to this particular group of younger girls and can be used and especially decorated for them. If this can be done in any Association, an informal club program can be worked out to great advantage. In other Associations it has been found possible to have one or more special nights when club rooms and other necessary equipment are turned over to this group of younger girls in business and industry.

Whatever plan is used by the Association, it must be remembered that self-government and a certain freedom of expression on the part of the girls must never be overlooked. If an Association starts a center in a given locality the interest of the girls is naturally aroused and they come to it with little or no urging. If the work is being done in the Association club rooms, it is sometimes necessary to interest the girls through personal invitation, through attractive dodgers and through older industrial girls. It has been found feasible sometimes to appoint in each store or factory a Girl Reserve chairman. She is a young girl interested in Girl Reserve work and is responsible for interesting other girls. As the work grows and more and more girls come to the center or to the Association club rooms these chairmen from the different plants can be formed into what might be called "The Girl Reserve Executive Council."

Little by little they can be made to assume responsibility for planning activities and for setting standards for the work done at the center or in the club rooms. From such an executive council and from such informal noon recreation work will often come the demand on the part of several girls for definite club organization.

Formal Club Organization

The formal organization for Girl Reserves in business and industry has usually taken the form of three committees: the first known as the Scout Committee, which is practically a membership committee, responsible for interesting new members and keeping in touch with old members; the second, the Outings and Innings Committee which is the social and recreation committee, and the third, the Service Committee which, as its name indicates, has full charge of service work for the club. Every girl in the club should be made a member of one of the three committees. By this method each girl bears a real responsibility for a piece of work, is more interested, and so is a better member. The work of each committee can be so planned that a large number of girls can be kept busy on each committee.

The chairman of these three committees, plus any members from those committees which the girls desire to have, form the Girl Reserve Executive Council known as the S. O. S. This group is responsible for planning general program work and submitting it to the club as a whole for its formal approval. The chairman of the S. O. S. is the Scout Committee chairman. She presides at all meetings of the S. O. S. and at all meetings of the Girl Reserve club, which may be called either a Girl Reserve Company or a Girl Reserve Club, depending upon the vote of the girls themselves. The S. O. S. should meet regularly once a month and should (1) consider the general program and work of the club and see that this work supplements the needs of the girls in the club and sets standards of which a Girl Reserve will be proud; (2) discuss how the Girl

Reserve club or company can be an effective force in upholding these standards in their homes and at work and in the community.

In many cities and towns where there are many grade and high school Girl Reserves, there may be formed a divisional council for Girl Reserves. This council consists of representatives from the grade school, the high school and the Girl Reserves in Business and Industry. (See Girl Reserve Manual for Advisers, page 59.) They may meet once in three months or oftener if desired to discuss general pieces of service work and to see how the Girl Reserve can become as a whole a more effective force in the community. The chairman of this group may be elected from and by the group itself. Such a divisional council does much to bring about a feeling of unity among all the girls and helps to form a better understanding between the school girl and the younger girl at work.

In addition to this committee organization, any group may elect the four regular officers—president, vice president, secretary and treasurer—to serve for the time the group desires. Older girls will undoubtedly want to organize in this way. Care should be taken that such officers feel the responsibility of their positions and understand the duties of their office and how to perform these duties. (See Primer of Parliamentary Drill, Womans Press, price ten cents.)

Every group of Girl Reserves whether an informal or formal club, should register at New York headquarters, 600 Lexington Avenue. Formal registration blanks may be obtained through the field office. Girl Reserve code cards are sent to each Girl Reserve as soon as the application card with the number in the group is received in New York. In case of informal groups, if exact number cannot be given, state approximate number.

Meetings

The best time for meetings of younger girls in business and industry is in many communities a problem. Where there

is no center to which the girls may come at noon it sometimes seems as if there were no chance at all really to come in close contact with them. A problem of this kind is necessarily local and must be worked out differently in each case.

There are four times when meetings for this group of girls are possible:

- (a) Noon hour.
- (b) During school hours at the continuation school or the Y. W. C. A.
- (c) At night.
- (d) On Sundays.

For suggestive activities to be used at these times, see Section IV, Chapter II, page 195, on Content and Method Typical of a Program for Younger Girls in Business and Industry.

Suggested Methods of Approach.

If the approach to the girl is to be made through a school, the following kinds of school with their curricula must be understood and contacts made with them:

- (a) Grade school (see suggestions above).
In some communities the girls' work committee may, through its share in a community council create interest on the part of representatives of parochial schools in their graduates or "drop-outs" who are going to work.
- (b) Continuation school.
- (c) Commercial, business or technical high school.
- (d) Business college.

Continuation Schools

The continuation school does not exist at present in some communities while in many others it is new and is weighing and testing out methods to meet the many demands placed upon it. The recent federal education legislation, known as the Smith-Hughes Law, the proposed Sterling-Towner Bill, Sen-

ate No. 1252, H.R. No. 7 (the Smith-Towner Bill of the previous session *) and Federal Child Labor Law,† raising the age standard at which children may be employed in certain occupations, state legislation relating to the raising of school attendance age and its enforcement plus the growing public sentiment that youth has certain rights which cannot be denied nor abrogated, have led to the growth of the continuation school movement. At present the following states have continuation school laws:

Arizona, Iowa, Nebraska, New York, South Dakota, California, Massachusetts, Nevada, Oklahoma, Utah, Connecticut, Michigan, New Hampshire, Oregon, Washington, Illinois, Missouri, New Jersey, Pennsylvania, West Virginia, Indiana, Montana, New Mexico, Rhode Island, Wisconsin.

The summary of the text of these laws may be secured by writing to the Bureau of Education, Department of Interior, Washington, D. C.: W. R. Hood, law specialist, and to the State Department of Public Instruction at the state capital.

Suggested Methods of Cooperation with Continuation Schools.

If a girls' work department in a local Association is beginning work with continuation school girls, the following course of action has proven a good one in many cases.

- (1) Ask the field secretary for younger girls to have an interview with the state supervisor for continuation schools, which will explain that the Y. W. C. A. is glad to know whether it can in any way supplement the work of the continuation schools in that community. She will explain that such cooperation will in no sense duplicate continuation school plans. She will also ask

* See Section VII—Topic: Legislation, for summary of these laws.

† See August, 1920, *American Child*—quarterly journal published by the National Child Labor Committee, 105 East 22nd Street, New York City.

the state supervisor for the list of local principals which then will be forwarded to the various local Associations.

- (2) Request an interview with the local principal at which the local girls' work secretary, and if possible the field secretary for younger girls, will be present. At this time should be discussed what needs, if any, the Association can help to meet. Experience has shown that the following are needs which the Association can help to meet:

- (a) Noon Recreation with the girls at the Continuation School.

This may be held either at the school or the Association, depending upon the equipment and desire of the school. The girls' work secretary, a volunteer worker trained for such work, or the physical director may have this in charge.

One Association used a nearby park in spring and fall, urging the girls to bring their luncheons there. Afterward games were played. Another Association regularly moves all the furniture from its sewing room and turns this over to the continuation school girls for a play room at noon. Ingenuity and a real desire to serve will carry an Association through the many obstacles which at first seem to stand in the way of work of this kind.

- (b) Gymnasium Work.

Associations have been glad to offer free of charge their gymnasium and physical director for forty-five minutes of work one morning a week. In other Associations, a trained volunteer worker has handled simple floor work. If the physical director is in charge, it has been found advisable for the girls' work secretary to play the piano or join in the games with the girls in order to make the necessary contracts. One Association has had

a business arrangement in the continuation school and a flat rate for the year for the use of the gymnasium and physical director has been worked out. In many instances when the continuation school has no gymnasium, they are glad to make some arrangement with such an organization as the Association. The question of whether this service from the Association is free or not depends of course upon the local conditions. The fact in which an Association is interested is that the continuation school girls need this kind of physical work and play and since it is a community agency it will want to do what it can to cooperate with these plans.

(c) Stimulation of the Social Activities in Continuation School Circles.

Many continuation schools are as yet very crowded for space and equipment and the teachers are very busy. This makes difficult the development of a real school spirit which will be of the finest kind. With the help of an Association worker the continuation school teachers through cheers, yells and songs taught at parties or a noontime recreation, can bring to the boys and girls a feeling of pride and joy in the school of which they are a part. For instance, such cheers and songs as the following have been used with great effect:

“Continuation—Continuation,
Continuation—Continuation,
We are cheering, we are cheering,
Cheering now for Continuation,
Rah, rah, rah!”

The famous Johnny Smoker song (usually included in a collection of popular music) can

be used most successfully. Both boys and girls enjoy singing it.

(d) Assistance in Home Visitation.

Sometimes help is needed in home visiting and a girls' work secretary has a real opportunity to prove to the continuation school principal that she is one who can be of use. Usually the continuation school closes earlier than other schools at the Christmas season in order that the girls and boys may be free for the Christmas rush in their various places of employment. 'In a large city a girls' work secretary may be welcomed as an additional home visitor at this time and the knowledge which she gains of home conditions is one of the most valuable assets she can have for constructive work with the girls (e. g., if Mary regularly goes to sleep at school it may mean sleeping conditions for Mary at home are not what they should be).

(e) An Increased Knowledge of Club Methods and Recreation Work.

In one section of the country where cooperation with continuation school staffs has been well worked out, the experience of the Association in training people for club and recreation work has been utilized in those training schools where the continuation school teachers are prepared. Lectures and demonstration work often can be furnished by the local girls' work secretary or the field girls' work secretary if they are desired by the continuation school supervisor.

Technical and Commercial High Schools—Business Colleges

This group of schools differs from the continuation school in that the girl is there for a much longer period of time every day in the week and so the school is a major and not a minor

activity with her. School life and activities are necessarily more highly organized.

Most technical and commercial schools have a two years' course which gives the girl a certificate and a four year course which results in a diploma. Large numbers of girls go only long enough to receive the certificates and so at an early age enter the business world as stenographers, file clerks, and other kinds of office workers.

In some sections of the country, technical schools have arranged to have pupils do laboratory work in certain stores and factories. Thus the "hours of school" for the girl are spent partially at the school building, partially in a store or factory at work. The girl who through such an arrangement is at work and in school at the same time is often in need of the kind of programs the Association can offer. She needs help in those adjustments of thinking and living which a good Association program should provide.

The approach to such schools is through the principal—the faculty—and individual girls. An assembly talk, recreation, camp work, all offer points of contact. Again the closest kind of cooperation needs to exist between the girls' work secretary and the person in the school in charge of placing the girl at work.

The needs and the desires of the younger business college girl have been considered in Section I of this manual.

The Girl Already at Work.

If the approach is to be made to the girl at her place of employment, the first things to be taken into consideration are the approach to the employer and the ways of securing his cooperation (see Section VI on "Cooperation with Industrial Department").

There are two possible ways of approaching the younger girl already at work—one through older girls connected with the Association who are at work in the same industry or business; the other, by contagious enthusiasm of the girls' work

secretary and the adviser who become personally acquainted with girls and who are seers enough to believe that every girl has a gift to bring and the Association has one to give. This latter method means getting acquainted with the girls "over the counter" and at noontime in the factory or by visits to offices where the girls are employed. It may seem a slow process but eventually it does win the confidence of girls who become a nucleus for larger results. Efforts of this sort imply the most careful cooperation and understanding with any welfare or service workers, junior superintendents, and nurses employed by the management. Through them it is possible to gain access to the girls at noontimes in their rest rooms or dining rooms and permission to place on bulletin boards attractive posters and announcements of hikes, summer camp or general entertainments. Often, also, it is possible to cooperate with the management's plan for noon recreation in a place provided by the management in the plant itself, in a nearby park or a vacant lot. A schedule for handling such recreation if requested by the management, should be worked out in cooperation with the physical director and the industrial secretary.

Whether the Association maintains a center outside the building and particularly for the use of the younger girls in business and industry, or whether a room or whole floor in a local Association building is given over to their use, the atmosphere should be that of a place which is utterly their own.

A little money combined with much thought and ingenuity can make attractive a room in an Association or any space rented to serve as a center. The luxury in both color and equipment found in the modern department store where many younger girls are employed, and the glitter of the "movie palace" and other places of commercialized recreation overstimulate the girls' love of color, and it is necessary therefore for the Association to compete by some method which through its very beauty and simplicity will attract and help brighten their perspective.

Many of the town Associations with their plain home-like rooms will prove attractive to the younger girl in business and industry, once she knows the Association secretaries. Both the executive and the associate need to know and understand as fully as possible the needs and desires of this younger girl who is such a vital part of the town community. Sometimes she comes with a definite need, such as a job or a place to live. That is the time to serve her well and make her acquaintance. The chances of service by the town Association are many and great and sometimes the finest piece of work in a town or in a city is not through organized club work but through individual personal service and informal recreation.

The following suggestions may prove helpful to a secretary or adviser who is approaching the girl already at work in a town or a city:

- (a) Read the "want ads" and advertisements in the daily and Sunday newspapers. "Want ads" supply information about the kind of job offered, the kind of business concerns using this method of obtaining girls, and something of the labor turnover among floating groups.

Advertisements in both daily and Sunday papers give an idea of the "personality" of the various stores. Every employee in a store is affected by an "Annual White Sale," a "July Clearance Sale" or a "Red Tag Bargain Sale," and the stores having this type of sale have a different "personality" from the stores with another kind of bargain sale. It is essential for a girls' work secretary to know of such sales in order that she may be intelligent about the kind of program needed, the time that camp is possible for girls and the kind of recreation and club supper needed if club night falls on sale day. A girl who has been all day in a store with a "Red Tag Bargain Sale" going on needs a certain kind of food and recreation. Most girls read the newspapers—at least parts of them; conversa-

tion is not so difficult if the secretary and adviser have also read of the same current topics and know of such an event as a big sale.

- (b) Read in current magazines stories and articles with such titles as the following. They give color and information about store life and methods of work:

“\$16.50 Trimmed.”

“How Department Stores Watch One Another.”

- (c) Watch theatre and movie announcements also. Special attractions of the various commercialized amusement places. Know when the “big dance” is to be at one of the popular halls and when free refreshments are being served at any one of them.
- (d) Learn to understand the vocabulary of the younger girl in business and industry and to talk with her intelligently of things she understands, appreciates, and works with daily. For instance, understand such expressions as the following: tube room, the “cage,” time-keeper, jogger, models, comptometer, ticket sorter, dictaphone, callaphone.

These are but a few examples of terms in the daily vocabulary of the younger girl in business and industry. They must be known to the person working with her.

- (e) Know how working papers and permits are secured. Try to know personally the official in charge of issuing these.
- (f) Secure from business houses and industrial plants sample copies of:

- a. Blanks which applicants for work must fill out.

- b. Health certificates if required.

Show these to girls and discuss them so that when application is made, the girl will not feel ill at ease.

- (g) Know the name, address, policy of work (free or pay) of the various employment agencies in the community. (This information should be secured through the employment secretary of the Association and all work connected with employment done in close cooperation with her.)

- (h) Have full information regarding the location, hours, and method of work of free clinics, emergency hospitals, good dentists, oculists, and doctors.
- (i) Know when civil service examinations are to be given. By information about the requirements and opportunities offered, many a girl may be helped to better positions and more interest in her work.
- (j) Have a file containing the following information:
 - (1) Catalogues and bulletins of business colleges.
 - (2) Catalogues of schools of salesmanship.
 - (3) Papers published by local stores and plants.
 - (4) Names and addresses of girls who just "drop into" the Association and who do not seem to want anything offered. Some day word sent them about a definite meeting or "stunt" may attract them.

CHAPTER VI.

THE ORGANIZATION OF YOUNGER BUSINESS COLLEGE GIRLS *

THERE are two kinds of organization possible among younger business college girls. One is the regular club organization with the usual officers and committees, and the other a more informal organization in which the business of the group is handled by committees elected whenever there is need to put into execution any of the desires of the group. This does away with overhead machinery which sometimes is not wanted by these girls. See preceding pages for a discussion of formal and informal organizations.

* This is suggestive material to be adapted and changed as the needs of the girls demand, for no two communities can use the same program in the same way. It is hoped that this material, together with that prepared for older business and professional women by the Business and Professional Women's Bureau, will form the basis for a consecutive and constructive piece of work with these groups which should be closely allied in all interests.

If a club is organized, it should have a constitution and a purpose which are in line with those of the older Business and Professional Women's Club in the Association. (See "Suggested Program for Business and Professional Women's Clubs, The Womans Press, 600 Lexington Avenue, New York City, \$.25.) The club of older women should feel itself responsible for the younger girls, both individually and in club work. The girls' work secretary, the chairman of the girls' work committee, a group of business and professional women from the older club and when possible a representative from the business school or college should be responsible for initiating work among the younger business college girls, and for all policies and programs carried on in connection with this kind of work. Such a committee of older business women might well be made part of the service committee of the Business and Professional Woman's Club when such a club exists.

Since the work among younger business college girls is new, it has seemed wise not to suggest a name but to leave that matter to each local community. If the girls desire to be a part of the younger girl movement of the Young Women's Christian Association, known as The Girl Reserve Movement, they may do so by designating themselves as the _____ Club of the Girl Reserves, by registering themselves at headquarters, 600 Lexington Avenue, New York City, and by receiving and using the Girl Reserve code posters.

This official connection with the younger girl movement of the Young Women's Christian Association may or may not seem wise. This probably will depend upon the way in which the Girl Reserve Movement has been presented to the community. If it has been conceived of as a program for school girls and not as a movement providing programs for all girls under eighteen—grade school, high school, younger girls in business and industry, and younger business college girls—the girls may not care to be related to it, feeling that it is a single program for school girls.

But the advantages of this connection are obvious. It provides at this very experimental stage of the work, a definite channel of organization and purpose, expressed in posters and code cards and other supplementary material, all of which will be extremely valuable to the older business woman, who for the first time interests herself in the leadership of younger girls. At the same time, this connection in no way interferes with the kind of program to be used with this group of younger business college girls. It merely provides a framework for the program.

LEADERSHIP

The leadership of younger business college girls should come, in so far as possible from among the older business and professional women of the community, and whenever there is a Business and Professional Women's Club, it should come from that membership. The older business and professional women have more to contribute, probably, than any other group of women in the community, in the way of standards of living and of work. The object of such a club among younger girls is to develop the girls themselves for positions of leadership, and those who are sponsoring the work, therefore, should be very sure that the club is a self-governing one.

Section IV.

PROGRAM PLANNING

CHAPTER I.

A CLUE TO PROGRAM PLANNING

THE purpose of the Association, and hence of all its programs and activities, is essentially the bringing of the girl to her full development. In response to many requests for a program which shall bring about such a development, this philosophy of program making is suggested. Our task in life is to live in a way which completely develops through use, powers of body, mind, spirit. In the development of Christian womanhood there are four fundamental expressions of life, any one of which may be inclusive of the others. The necessary thing is that all four, with their Christian interpretation, shall contribute to a developing personality.

These fundamental expressions are:

First: Work—a creative production, both mental and manual,

Second: Recreation—a renewal of life, emotional, physical, mental and spiritual,

Third: Fellowship—a consciousness of the value of other personalities expressed through an outgoing of spirit and manifested by good acts,

Fourth: Religion—a consciousness of God in life, the dynamic for action.

A well developed life program needs to include plans to make one a better workman, means of renewing life, avenues for growing fellowship, and ways of coming to know God better. What are the processes of growth? What is involved in growing? What are the tests by which we measure plans that will help us in our growing? First of all we ask, in what ways do we need to grow? Second—How is this to be achieved? Third—Is it worth while? Fourth—Out of the many possibilities which the study and planning and evaluation have brought forth, which will we actually follow out? Again we are driven back to the worth while things of life, to the fundamental expressions, by means of which we achieve development of personality.

This is always found through work. Work is essential to a developing personality, defining work as the expression, use or exercise of our abilities in the actual participation in the individual and collective production of the world. Unless one's task is truly a complete expression of self, is it enough to work? Through the days and through the years it is by means of recreation, the renewal of life that we continue in happiness and growth. Renewal of life occurs when the use of our emotional force, the powers of our body, mind, and spirit, no matter what the form of expression, fulfills the aims and desires of our whole personality, producing rest, satisfaction, peace and joy. Yet can we find complete development of personality alone? Plants are best in gardens, sheep are loveliest in flocks; all of us find ourselves at our best when we reach out to other people in a growing fellowship and friendship. Yet one thing is lacking.

What is it that furnishes the urge? What is it that gives one the sense of responsibility for the use of life? What is it that sends one reaching out to a joyous sense of brotherhood? What makes the garden truly fair when the cool of the day is over all? Is it not the presence of God in the garden? Our

lives express themselves through work and in the giving of gifts, because it is God that worketh in us, and work and recreation and fellowship take on a new meaning and new glory when permeating them all, encircling them all is the consciousness of God.

Do we measure each of life's projects by these tests? Do we balance our lives by these fundamental measures? Are we truly growing into the measure of the stature of the fullness of Him who found his joy in giving of Himself in work, who never missed the perfect balance, who loved even the least and lowliest, who lived his life in the conscious fulfillment of the purpose of his Father and ours?

EXPRESSIONS OF LIFE

WORK	RECREATION	FELLOWSHIP	RELIGION
<i>Creative Production Mental and Manual</i>	<i>A Renewal of Life, Emo- tional, Physical, Mental, Spiritual</i>	<i>A Conscious- ness of the Value of Other Personalities 'Expressed Through an Outgoing of Spirit and Manifested by Good Acts.</i>	<i>A Conscious- ness of God in Life—the Dynamic for Action</i>
1. Social contri- bution.	1. Evaluation of leisure time.	1. Growing neighborli- ness.	1. Sense of freedom in action.
2. Economic independence.	2. Restoring of balance.	2. Appreciation of people; understanding of their be- havior, be- liefs, customs.	2. Sense of brotherhood.
3. Development of skill.	3. The play spirit.	3. Trust of purposes.	3. Urge of life.
4. Craftsman- ship.	4. Freeing of Mastery Sense.	4. Spirit of co- operation.	4. Sense of re- sponsibility.

Too often our programs have created interest among certain girls but have failed to reach and satisfy the needs of others. This is because we have not taken into account the fact that there are in each individual unformed, developing desires, many times unexpressed, which must find satisfaction if the girl is to develop normally and richly. A girl has many interests, or latent interests, but too often no definite plan or purpose for her life. Most of her future power and happiness depends upon the way these interests and the demands they make, are met. These forces of her personality cannot be repressed without danger. The opportunities offered her should therefore be rich, stimulating, and varied.

Study needs and desires of group

Select the avenue of expression for the year's work.

Choose the emphases

Build the project

Analyze the project by the program tests

Therefore, in building a program we have in mind four supreme avenues of expression—work, recreation, fellowship and religion. First we study the girls and find what is their greatest need. We also discover what things they want in the way of program. For instance, the adviser, knowing that a group of girls cares for nothing but dancing and other forms of physical activity, also realizes keenly that the same girls need certain character standards developed. Therefore, when the girls choose for their year's emphases in their club programs, nothing but forms of amusement, the adviser keeps always in mind such emphases as will give the girls through recreation, properly developed, not only all the play and fun they want, but also activities from which develop ideals of Christian character.

The program emphases now being decided upon, the adviser studies whether these emphases will bring to the girls elements of work, recreation, fellowship and religion. Satisfied that they will, she decides through which one of these four avenues

of expression the girls will find most normally complete development. Next, the group in consultation, chooses the methods by which not only immediate interests are satisfied, but also ways (of which they are not immediately cognizant) in which their lives may be given proper balance and power of growth.

To illustrate: This group of girls who desire only physical activity chooses to form a basketball team. A few of the group want to have a class in candy making; others want to learn to cook; still others want to do some good reading. The adviser acquiescing in all these desires, immediately sees opportunities in the basketball and cooking classes, and especially in the study of literature, to do the work fundamental to the formation of character standards, which she feels this group of girls so badly needs. The major emphasis, or main expression, for the year then is recreation, a basketball team with minor emphasis on candy making, cooking and literature. The adviser's knowledge of the character standards which are to be the permeating and integrating element, is, where advisable, to be kept in the background. The project would then start with a skeleton outline as follows:

A group meets for supper, which the class in cooking prepared under the guidance of a capable instructor. After supper while the basketball team practices, or plays a game, the class in candy making goes to work, and the class in literature goes off under their adviser. When the basketball team is tired, the girls all come together in the club room for the final hour of the evening; the adviser or some other girl chosen from the class in literature, tells a story or reads some poems, and time is given for discussion. This is the adviser's great opportunity. The candy makers pass their wares and the evening ends with a note of fellowship.

With a plan similar to this in mind, the group is satisfied because each girl feels that her needs are to be met. The project is thus built. Ideally, this should cover a year's club work and should be broad enough to meet the girl's interest

at the moment, and yet carry her forward to new fields of growth and understanding. For illustrations see the suggested project, page 124.

When the project is complete in the minds of the girls and the adviser, and before it is entered upon, it should be analyzed by the following tests of a program:

- A. Acquisition of knowledge.
- B. Development of technique.
- C. Formation of habits.
- D. Character expressed through action.

Is the girl able to learn through basketball, the laws of health, hygiene, the value of team play, and honesty? Through a cooking class, does she learn something of dietetics, cleanliness, the relation of a balanced diet and good habits of life to a well body? Through candy making, does she learn accuracy of weighing and sifting and testing? Something of social service perhaps? Through literature, the use of English, the influence and style of great writers, the lives of men and women in their relation to one another and to God?

If the proposed project answers these tests, it will result not only in meeting the unexpressed and developing desires of the girl at the moment, but will lead her on into a fuller and richer growth of Christian womanhood.

And what is Christian womanhood? It is typified by a woman whose sympathies are as broad as the needs of people; whose understanding is as deep as the unfathomed heart of a girl, whose life is rich and full and joyous with the joy of Christ because she has learned of Him the meaning of friendship and gives herself in wholehearted devotion to all His friends. A woman who stands as He stood, dauntless and unafraid, championing the oppressed, righting hideous wrongs, pouring balm on wounded hearts, comforting the sorrowing, rejoicing with the joyous, living the abundant life.

The success of the project can be determined only at the close of the year's work. If there have opened to the girl new vistas of knowledge, skill in the use of technique, contacts resulting in a greater appreciation of peoples, a consciousness of God in all of life, the project has been a success.

The following project on fellowship has been prepared to illustrate the way in which the program planning just outlined may be carried out by a group of younger girls.

A PROJECT IN WORLD FELLOWSHIP FOR YOUNGER GIRLS' CLUBS

Time: From six weeks to three months depending upon the comprehensive treatment of the project.

First Step: In magazines and books find pictures of girls of other countries, Japan, China, India, North American Indian, South American Indian, Poland, Bulgaria, Syria, Italy, Czecho-Slovakia and any other countries desired.

Second Step: From these draw and color designs for costumes. At these meetings the leader tells interesting facts about these countries—how religion and tradition have been formative influences in the lives of the women and girls of these lands. Different girls would add items of interest which they have discovered in their search for the pictures.

Third Step: The making of costumes. This offers an opportunity for a class in sewing. Also in order to get proper shades, the material could be dyed and this could occupy one step of the project. The making of the costumes should not be hurried. Again the leader or adviser seizes every opportunity to sympathetically interpret girls and women of the various countries which have been chosen for representation in this project.

At some meetings a story hour may be used by someone telling a foreign story while the girls sew. A part of each meeting during the sewing period is devoted to recreation, to playing games of foreign countries. Music can be used also—the leader or someone secures for this purpose teaching the songs and pointing out the main differences in Oriental and Occidental music. Poetry can be read at certain meetings and interpreted to reflect the religious ideals of the country and also to instill a sympathetic understanding and appreciation of non-Christian culture and religion.

Fourth Step: When the costumes are nearing completion, or earlier if desired, simple folk dances can be learned—the girls and advisers studying the symbolic nature of these dances, their relation to the religions of the country. When the dances are learned, and the costumes completed, advance to the

Fifth Step: Which is in the nature of a simple pageant or style show. This should be entirely in pantomime and can be worked out in any form the group desires. The following is merely suggestive. A Court of Nations with Columbia posed in simple dignity is arranged. Each nation is represented by one or more girls in costume and appears either singly or in groups, each girl carrying some flower or tree which is characteristic of her country. (Cherry blossoms for Japan, maple leaves for Canada, etc.) The girl advances slowly, seeking to express the idea of the country she represents in gesture and posture. (This should have been carefully thought through and planned beforehand.) She makes obeisance and

deposits her offering at the feet of Columbia. She then beckons to the entrance from which she came; a group of girls run out and join her in the folk dance of her country. In the end Columbia, with gestures—symbolic of protection, understanding and appreciation, welcomes all the girls into a circle of friendship which is formed by the girls joining hands and forming some simple and beautiful tableau.

The same costumes, music and dances can be used again in a bazaar given for money-making purpose at which times booths decorated to represent the countries, could be most effectively used and merchandise peculiar to that nation sold.

Again at a special vesper service the same costumes and music can be used in presenting The Prayers of the Nations (printed in this Manual). A number of the honors listed under KNOWLEDGE can be made into interesting projects—e. g., No. 4, 7, 8, 10.

References: Pictures for costumes: The National Geographic magazine—Asia—back copies of The World Outlook—Koka.

Games: See "Children at Play in Many Lands," by Katherine S. Hall, Missionary Education Movement, 156 Fifth Avenue, New York City. Bancroft Game Book. Music: Native Melodies—Missionary Education Movement, 156 5th Ave., New York City.

Two selections from Chinese tone poems in low voice by John Alden Carpenter, Schirmer, New York. Two selections from Gitanjali (Tagore), John Alden Carpenter, Schirmer, New York.

Folk Songs of Many Peoples, The Womans Press,
600 Lexington Avenue, New York.

Poems:

The Crescent Moon.....Rabindranath Tagore
Fruit Gathering..Poems 12, 19, 27, 57 and 79
The Broken Wing.....Sarojini Naidu
Bird of Time.....Sarojini Naidu
The Golden Threshold.....Sarojini Naidu
Hispanic Anthology, arranged by Thomas Walsh
(Poems from Spanish)
Anthology of Jugoslav Poetry,
B. Stevens Stanoyevich

Stories:

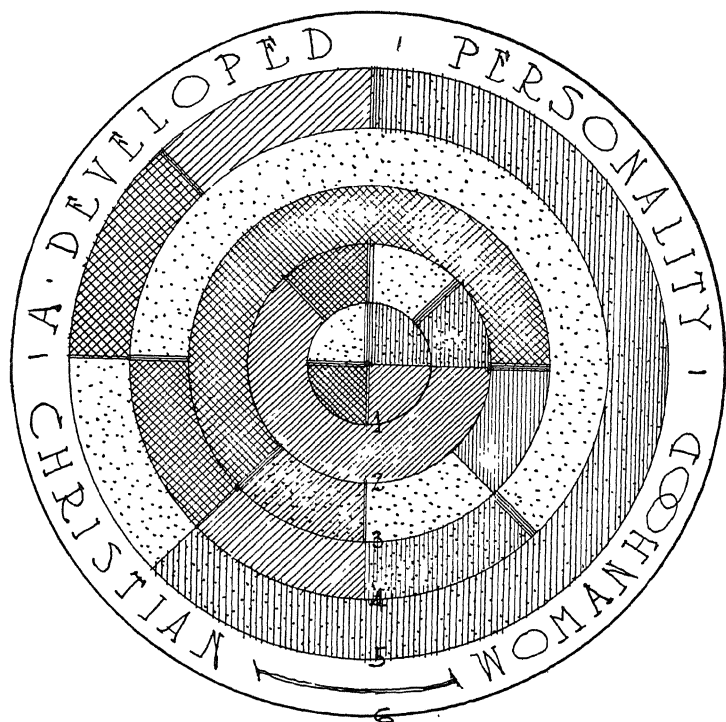
Girl Reserve Book List,
Children of India,
Janet Harvey Kellerman—Chap. 2
Children of Japan
Janet Harvey Kellerman—The Story of
Hamojuchi
African Adventures
Jean Mackenzie—Chaps. 25-28—A Girl's
Bravery
Japanese Fairy World
William Elliott Griffis—The Firefly's
Lovers
Woodcraft Manual for Girls
Indian Stories—page 107
Story of Cornsmut Girls (A Hopi Legend)
The Seven Swans, How We Found the
Great Spirit. Page 119.
Junior Mission Story....Margaret Applegarth
"The Story of Jill"....(Southern Highlander)
Dancing.....Frazer (for Hindu Folk Dances)

CHAPTER II.

TYPICAL PROGRAMS FOR GROUPS OF GIRLS

The following programs have been included in this Manual because they typify some of the necessary elements which must be present both in the content and method of all project building as stated in the preceding pages. The fundamental way of building a program which contributes to the fulness of life of a developing personality is an ideal toward which all educational programs in the Association will be directed henceforth. But because all advisers and secretaries are still finding their way into the study of program building, it has been considered wise to assemble many topics or manifestations of the four avenues of expression, and to develop them as units which may be combined into a project on work, recreation, fellowship or religion.

To illustrate this by a diagram, a large circle may be drawn which may be divided into four equal parts, or right angles, each of which would represent one of the four avenues through which a developing personality expresses itself. But the needs and desires of the group might make it necessary to have the major emphasis upon recreation. Therefore the project would be pictured by a circle equal in diameter to the other, but with the angle representing the emphases placed upon recreation equal to two hundred or two hundred and seventy degrees approximately. The remaining degrees may include emphases upon any one or more of the other avenues of expression, in terms of their Christian interpretation. The life of a girl or the life of group of girls will grow as any project stands the tests mentioned before and represented diagrammatically by a series of concentric circles, the smallest of these representing the developing personality, which grows as it acquires knowledge, develops technique or skill which will be utilized in all further life experiences, forms good habits and expresses all its development in action, thus becoming a social factor for good.



- KEY TO INDICATION -	
WORK	
RECREATION	
FELLOWSHIP	
RELIGION	

- CHART - LEGEND -	
CIRCLE 1 - A DEVELOPING PERSONALITY	
→ PROGRAM - TESTS →	
CIRCLE 2 - ACQUISITION OF KNOWLEDGE	
CIRCLE 3 - DEVELOPMENT OF TECHNIQUE	
CIRCLE 4 - FORMATION OF HABITS	
CIRCLE 5 - EXPRESSION ^{THEY} ACTION	
CIRCLE 6 - THE GOAL	

THE TEST OF A PROGRAM

The test of a club program is the way in which it holds the girls' attention. Variety is an essential which must not be overlooked and yet underneath there should be a continuous theme which will make for growth in the life of the girl. Each activity should be a definite step toward this goal. Fullness of life for the girlhood of to-day will make a responsible womanhood for to-morrow.

In the chart, "Activities for Developing the Girl Citizen," the activities which girls enjoy and need have been grouped under four divisions: the girl's physical life, the girl's mental or intellectual life, the girl's social life, and the girl's spiritual life. These terms are descriptive of processes which are measured by the four expressions of life indicated in the preceding pages of this chapter, recreation, work, fellowship, and religion.

The weekly program of every club should provide one major activity and some supplementary activities from any one of these divisions, depending upon the kind of project which has been undertaken by the decision of the group. The chart will help to serve as a guide. (Page 128.)

PROGRAMS

CONTENT AND METHOD TYPICAL OF A GRADE SCHOOL CORPS PROGRAM

THE following program demonstrates in a very simple way certain principles which an adviser needs to bear in mind as she plans her program. First, the assignment, made at least a week in advance of the regular meeting; second, a list of material to be prepared or secured by the adviser; third, the actual meeting.

It is only suggestive, for it is clearly recognized that the sort of topics listed here will not be applicable to situations existing in certain communities. As this program stands, no provision has been made for the opening and the closing of the meetings. In other words, an adviser planning for a meeting

must have in mind these three distinct parts of the program,—the opening, the major activity, and the best way to spend the last half-hour. This program deals only with the major activity and somewhere in the program should occur one half-hour of carefully planned recreation. (For suggestions in regard to the opening of the meeting, and recreation, see pages 157, 348, 748.

To show how the Honor System becomes the basis of any program or any single meeting in the year's work, there have been included in the directions for the preparation of these meetings direct reference to the kind of honor it represents and to the number of that honor in the revised list of honors which appears elsewhere in this Manual. For example, Honor No. 19, Health, placed at the right of the directions for the meeting means that members of the corps or company will have an opportunity to begin and perhaps complete that particular honor, because the subject of the program is one which is included under Health in the Honor List.

One meeting each month should be a business and good-times one, and therefore only three are outlined in the program which follows.

It is not always possible to have the first meeting of a Girl Reserve Corps in the fall one where a complete program is attempted. Especially is this true if the corps is a new one, or is being reorganized. Therefore, the outline for two meetings has been stated in the following way, so that the new girls will understand what the whole plan is. After this point in organization has been passed, it is easy to undertake the content of the program suggested, and carry it forward in the way best suited to meet the girls' needs.

First Meeting:

- (A) Have ten to fifteen minutes of good lively recreation so that the girls will feel at ease. See "Ice-Breakers" by Edna Geister for suggestions for games; published by The Womans Press.

- (B) Explain in an interesting and graphic way what the Girl Reserve Movement is, stressing the fact that it is part of a national and international movement; show what the Blue Triangle means to-day in the world and what the Blue Triangle girls are doing here. Have pictures of club girls, insignia, etc., to show. This talk should not be over fifteen minutes in length.
- (C) Let the girls ask questions. Have slips of paper ready for the girls to write their names and addresses if they want to be Girl Reserves. Appoint time for next meeting.
- (D) Play games. Have general good times for fifteen to twenty minutes at close of meeting. Girl Reserve cheers and yells can be used at this meeting if desired.

Sample yells:

- (1) We're here—we're there
We're everywhere
Girl Reserves.
- (2) (Spell slowly, emphasizing italicized letters)
G-I-R-L R-E-S-E-R-V-E-S
Girl Reserves!

Second Meeting:

It is not always possible to organize at the second meeting, as the girls are not always ready for organization for several meetings. In such a situation, continue a good recreation program, working in some of the regular Girl Reserve program.

If possible, however, try to do the following at the second meeting:

- (1) "Roll call," e. g., read names of girls handed in at last meeting to see how many more are present.
- (2) If many new girls are present, explain the three committees and have the election of the three chairmen. It is well to tell clearly what these three girls

must do and to bring out that girls must not be chosen because they are "popular," but because they are able, faithful, and to be relied upon. The first officers of any group are apt not to be the right girls.

- (3) If possible, have a little formality connected with the nomination of the chairmen and have the voting by ballot.
- (4) While the ballots are being counted have the girls learn some cheers and make up short songs to be sung to the incoming officers.
- (5) Selection of name of corps, color, flower if desired.
- (6) Decision as to regular time and place for corps meetings.
- (7) Explanation and discussion of the "Honor System." Show girls how record of honors is to be kept. (See pages 255-294.)
- (8) Recreation for at least twenty minutes. Use good team games which the girls can be learning, and which will count later as an honor under "Indoor Activities."

SEPTEMBER •

Honor No. 12
Knowledge

First Meeting. A School Girl's Wardrobe.

Assignment:

Have the girls make a list of the clothing necessary for a girl who is going to school, giving the approximate cost of each article. Each girl should bring pencil, notebook and scissors to the club meeting.

Material needed by the adviser:

The adviser should prepare a list of the clothing necessary for a girl who is going to school and should secure samples of material. It would be wise to secure samples

of different grades of material so the girls may select the best. Designs may be secured from fashion magazines. The adviser will also need scissors and paste.

Club Meetings:

Discussion centering about the lists submitted by the girls may be stimulated through such questions as the following:

What should be one's standard of values in regard to clothes?

Do clothes make a girl?

How far should a girl be influenced by what others wear?

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

Let each girl make a fashion book containing pictures cut from fashion magazines, illustrating the various articles in a girl's wardrobe; place beside each "cut-out" samples of the material and the prices. Impress the fact that simplicity, durability and girlishness are qualities which are desirable.

Second Meeting. It is often desirable to have two club programs on plain sewing, following such a discussion as suggested in the first meeting.

Honor No. 79
Knowledge

Assignment:

Have the girls bring needles, scissors, thread, and pins and white goods.

Material needed by the adviser:

Obtain simple patterns of undergarments. Send to Extension Service, New York State College of Agriculture, Cornell University, Ithaca, New York, for Junior

Extension Bulletins 1 and 2. Similar material may be secured from almost any of the State Colleges of Agriculture.

Club Meetings:

See that the girls make use of the different kinds of seams and stitches as they work together. Insist on accuracy and neatness. Assign some home work to be done and plan to complete the garments at the next meeting. While the girls work there is opportunity for teaching group songs.

Third Meeting. This meeting is a continuation of the second meeting. Make a doll's dress.

Honor No. 80
Knowledge

OCTOBER Honor No. 32—Spirit
Honor No. 33—Spirit

First Meeting. Girls the World Around.

Assignment:

Use during this month the Third Inch of the Inch Library, which may be secured from The Womans Press, 600 Lexington Avenue, New York City. Assign to three of the girls the stories of the (a) "Geographical Adventures in Friendship," (b) "One of the Shining Ones," (c) "Carmela."

Material needed by the adviser:

The Third Inch of the Inch Library, and "Children at Play in Many Lands," by Katherine Stanley Hall.

Club Meeting:

Locate on the map the lands mentioned in these stories. Have the girls read or tell their stories. Show any curios from these countries which an adviser may be able to secure. If possible, choose from "Children at Play in Many Lands" games to be played by the girls during their recreation period.

Second Meeting. Girls the World Around (continued).

Assignment:

Choose three other girls and ask them to read or tell the following stories from the Third Inch of the Inch Library: (a) "The Russian Stage Coach," (b) "East of Suez," (c) "The Mark on the Loaf."

Material needed by the adviser:

"Children at Play in Many Lands." The Third Inch of the Inch Library.

Curios.

Club Meeting:

Use the map as before. Have the girls play the games and tell the stories.

Third Meeting. Girls the World Around (continued).

Assignment:

Choose three other girls and ask them to read or tell the following stories from The Third Inch of the Inch Library: (a) "Saki, the New Woman," (b) "Not So Very Different," (c) "Bargains."

Material needed by the leader:

The same as for the previous meetings.

Club Meeting:

Use the map as before and make the people real to the girls.

NOVEMBER

Honor Nos. 1-2-5-24-31-32

Service

Honor No. 31

Knowledge

First Meeting. The Why and How of Cooking.

Assignment:

Decide on the desired food to be prepared and have the girls bring the necessary materials, notebooks and pencils.

Material needed by the adviser:

All the necessary cooking equipment. Secure from the Metropolitan Life Insurance Company, 1 Madison Avenue, New York City, the Metropolitan Cook Book. Mothers of club members are often very glad to help in such a demonstration.

Club Meetings:

Demonstration. The following questions are suggestive:

Why is food necessary to the human body?

What foods are tissue builders?

Which ones are energy builders?

What foods should growing girls eat? What should they avoid?

Demonstrate the way to set a table correctly and attractively.

How should flowers be used?

Why are salads and meats garnished?

Honor No. 43, Service

Honor No. 1, Knowledge

Second Meeting. The Why and How of Cooking (continued).

Assignment:

See above. Ask the girls to think about this question:

How can a house be arranged to save steps and labor?

Material needed by the adviser:

The same as stated for the first meeting. Secure from the Bureau of Public Health Education, City of New York, "Keep Well Leaflet," No. 17, "Sample Wholesome Luncheon for Working People"; also special bulletins on "The Home" from the Department of Agriculture, Washington, D. C., and from the Extension Department of State Agricultural Schools. Farmers' Bulletin 927, "Farm Home Conveniences," is especially helpful.

Club Meeting:

Use such questions as the following to stimulate discussion:

What labor-saving devices are there in your home?
What would you like to have or use?

Third Meeting. Recipe Party. Honor No. 11—Service Assignment:

Have each girl bring to the meeting her favorite recipe; also the menu for a dinner.

Material needed by the adviser:

The adviser should secure several good recipes for dishes usually served at a dinner to be served in courses. She should also review the proper way to serve and clear a table, finding the directions for this in some Domestic Science textbook.

Club Meeting:

Discuss and exchange recipes. Plan several balanced meals. Demonstrate the serving of a meal and the clearing of a table.

DECEMBER

First Meeting. A Christmas Play.

During this month it is often advisable to prepare for an entertainment to be given by the club during the holidays. Suggested plays: "The Christmas Story," by Jean Miller, and "The Ruggles Party" from "The Birds Christmas Carol." See the full list of Christmas Plays included in A Second List of Plays and Pageants, The Womans Press, 600 Lexington Avenue, New York City. Price 35c. The T. S. Dennison Company, 154 West Randolph Street, Chicago, Ill., has excellent catalogues of plays and stunts; also, Samuel French, 28 West 38th Street, New York City; The Penn Publishing Company, 536 South Clark Street, Philadelphia,

Penna., and the Walter H. Baker Company, Hamilton Place, Boston, Mass. Whatever play is decided upon should be ordered early. Probably at the first meeting the girls would be interested in exchanging ideas for Christmas presents.

Assignment:

Let each girl bring to the meeting some very simple gift suggestions.

Material needed by the adviser:

Secure from popular women's magazines such as the Woman's Home Companion or the Ladies' Home Journal many suggestions for small inexpensive gifts. These plans should be shared with the girls at club meeting.

Club Meeting:

Read aloud some Christmas story while the girls work on their gifts. The second and third meetings are similar to the first and include rehearsals for the play and gift making.

JANUARY

First Meeting. How Much Do I Cost?

Honor No. 40
Knowledge

Assignment:

Have the girls write down what they think they cost per year.

Even though a girl is living at home, she can estimate from prices in the community the approximate cost of her living.

Material needed by the adviser:

The adviser should carefully estimate what she considers the amount necessary to care for a girl, considering living expenses, cost of clothing, education and amusement.

Club Meeting:

Discuss the girls' outlines, comparing amounts. Through carefully guided discussion, a girl may be

taught to appreciate more fully her home. She becomes more conscious of her own value in the home and realizes her responsibility.

Discuss also the value of keeping accounts during the year. Why should a girl budget her income when she first starts to work? Should the housekeeper have a budget system?

Second Meeting. What's in a Letter?

Honor No. 20
Knowledge

Assignment:

Have the girls bring to the meeting a letter to a publishing house regarding the changing of an address, an invitation to a luncheon, and a "bread and butter" letter.

Material needed by the adviser: .

The adviser should write similar letters, neatly, and paying special attention to spacing and paragraphing.

Club Meeting:

Suggestive questions: What is the value of a well-written business letter? A neatly addressed envelope?

Discuss the letters the girls have written. If it is at all possible, secure a man or woman from a nearby department store or business firm, who can talk about the value of good letters.

Third Meeting. Mistakes I Hear Every Day, Honor Nos. 56-57
—Spirit

Assignment:

Have the girls bring in a list of the mistakes in speech which they hear every day.

Ask the girls to think about the following question:

Does a person's speech make any impression on her hearer?

Material needed by the adviser:

The adviser should note carefully the conversation of her girls; she must remember that for every incorrect

and uncouth expression removed from their conversation a substitute must be provided, otherwise they will become timid and inarticulate.

Club Meeting:

Suggestive questions: What are the ordinary grammatical mistakes one hears every day? How did slang originate? When is slang not slang?

Even though a person may be able to express exactly what she means in a correct way, one requisite is a well-modulated voice. In how far can a girl determine the nature of her voice? If she has not the kind of a voice she admires, how can she cultivate it? Does the manner of expressing a statement influence its interpretation?

FEBRUARY

Honor Nos. 1, 2, 3, 4
Knowledge

First Meeting. Care of the Sick Room.

Assignment:

What effect does the room in which a patient is lying have upon her condition? Bring to the club a small floor plan of a bedroom, indicating on it the things one would wish if one were ill.

Material needed by the adviser:

The adviser should carefully study the things necessary in a sick room. It would be well for her to draw a plan of a model bedroom simply furnished with the essentials of home nursing. Pamphlets may be secured from the Metropolitan Life Insurance Company, 1 Madison Avenue, New York City.

Club Meeting:

If it is possible, hold this meeting in the home of the adviser or at the home of one of the girls. Have the girls prepare one of the bedrooms as a sick room.

Suggestive questions: In what part of the house should a sick room be? Does a patient like to have many pictures on the wall? How should the lighting of a room be arranged? Where is the best place for a bed? When the doctor comes, what should be ready for his use?

Second Meeting. Care of the Sick Person.

Assignment:

Ask the different girls in the group to come prepared to tell how to take care of patients having such diseases as: scarlet fever, pneumonia, diphtheria, the usual diseases of childhood.

Material needed by the adviser:

The adviser should secure pamphlets from the Metropolitan Life Insurance Company, as they will be helpful to her in carrying on these discussions with the girls. Pamphlets regarding the special care of children may be secured from the Child Health Organization, 370 Seventh Avenue, New York City.

Club Meeting:

Girls like things to be concrete, therefore it is advisable to have the meetings in one of the homes where a girl may be the patient. The girls should learn the symptoms and method of treatment of each disease.

Suggestive questions: What is the most comfortable way for a patient to lie in bed? Where should the pillows be placed to ease the weight the most? Fix a chair upside down for the patient's back so that she may sit up in bed.

Third Meeting.

Honor No. 31
Knowledge

Assignment:

Ask the girls to bring to the next meeting a diet for the patient suffering from the different diseases which they have learned to treat.

Material needed by the adviser:

Secure information regarding the diet of a sick person, the care of utensils, the disposal of the food. The pamphlets secured for the previous meetings contain helpful suggestions.

If possible secure the services of a nurse or doctor at the meeting. If this is not possible, be sure to consult one or the other before the meeting.

Club Meeting:

Suggestive questions: Why does the food for a sick person have to be considered so carefully? If a person is on a liquid diet, how many things can be named which would be appetizing and nourishing? Why should care be used in sterilizing dishes which have been in the sick room? How soon should they be sterilized? Why is it so necessary to dispose of the food which has been returned from the sick room? How should this be done? How may a tray for a sick room be made attractive?

MARCH

First Meeting. What am I Going to Be? Honor Nos. 28-29
Knowledge

Assignment:

Have the girls bring in a list of as many occupations as they know are open to women and what preparation is essential for each; also information as to where such preparation may be secured.

Material needed by the adviser:

See material in this Manual on Vocational Guidance, page 503.

Secure from the standard colleges catalogues showing what scholarships are available for girls.

Club Meeting:

Go over with the girls the vocations which are open to women. Discuss the amount of preparation necessary for each and where it can best be secured.

Suggestive questions: What is the value of being well trained for work; does training make possible greater enjoyment of work? How much will it cost to be well trained for the work one wishes to do? To what college should one go?

Explain how scholarships may be obtained and the usual amount which is to be secured.

Second Meeting. What My Community Needs Most.

Honor Nos. 38, 39, 40
Service

Honor No. 30
Knowledge

Honor No. 34
Service

Assignment:

Ask the girls to think very definitely of the things that they would give their communities were they financially able to do so; also to be able to answer the following questions:

Where is the county poor farm?

How many people live there?

Where are the insane people of our community sent?

Where is the state penitentiary?

Are there any state reform schools?

How are the poor in our community cared for?

Material needed by the adviser:

The adviser should acquaint herself with everything regarding the community and should be able to answer the questions assigned to the girls. She should be able to explain to the girls the various systems whereby the community disposes of its garbage, how the water supply is kept pure and how sanitation for the whole community is achieved.

Club Meeting.

Have the girls discuss the above questions: also seek answers to the following:

What are the needs of our community?

How are they met? How should they be met?

What can our club do as a piece of service work for our community?

Third Meeting. Citizenship.

Honor No. 44 (d)

Knowledge

Honor No. 54

Knowledge

Assignment:

Have the girls think of what it means to be a citizen in their community. Assign to some of them the life stories of women who have served their communities in splendid ways.

Suggested names are: Jane Addams; Anna Howard Shaw; Mary McDowell; Catherine Breshkovsky, "the Little Grandmother of the Russian Revolution"; Mary Lyon; Frances Willard.

Material needed by the adviser:

Secure stories of the lives of these women and of others who, through forming public opinion and through being good citizens, have brought great good to the women of the world. Be able to lead the discussion in the club meeting in such a way as to have it mean something definite in the lives of the girls. See material in this Manual on Citizenship.

Club Meeting:

The following questions might be used to start discussion:

What is citizenship?

What is the responsibility of a girl or woman citizen in a community?

Am I a good citizen? How can I be a better one?
What is the value of a woman's vote?
How is the ballot an instrument to form public opinion?
How is public opinion created?
What am I doing to be well educated for citizenship?
What should I know to be able to vote intelligently?

APRIL

First Meeting. When We Go Traveling.

Honor No. 56
Knowledge

Assignment:

Have the girls bring to the club meeting a list of the things they would need to take for a two-weeks' trip.

Material needed by the adviser:

The adviser should also make such a list. Secure from the railroad offices a time-table, a hotel guide, and a large map to trace the journey.

Club Meeting:

The following questions are suggested to help in the discussion:

What should we take when traveling?

How should a girl be dressed?

How should she conduct herself?

If she is not sure what to do in the station, from whom should she ask directions?

Should she tip the porter?

How should she act in a diner? See material in Section VII—"When I Go Traveling."

Have a demonstration of how to buy a ticket, a Pullman berth or secure a chair in a parlor car; show how to check baggage; arrange for a transfer; use of a time-table.

Second Meeting. When We Go Traveling (continued).

Third Meeting. When We Go Traveling (continued).

Assignment:

Have the girls make out the tour they wish to take, mentioning as many places of interest as they possibly can which they wish to visit.

Material needed by the adviser:

Suggestive travel material can be secured from Thomas Cook & Son, 245 Broadway, New York City; Agwi Steamship News, published by the Atlantic Gulf and West India Steamship Line, 165 Broadway, New York City; New York and Cuba Mail Steamship Company, foot of Wall Street, New York City; Ideal Tour, Almon C. Judd, Waterbury, Conn. Very attractive booklets usually may be secured from the ticket offices of various railroads.

Club Meeting:

During these two meetings, take the girls on an imaginary tour, carefully planned and followed on a map. It is well to include the approximate cost, for sometime it may be possible for some of the girls to take such a trip. Discussions of the places visited in this imaginary trip should have in them the elements of "fellowship" or understanding of the customs and beliefs of the people in these particular sections of our country or the world.

MAY

Honor No. 7
Knowledge

First Meeting. Insect Study—"Little teenty things down below that most folks never see."

Assignment:

Have the girls bring to the club meeting a list of all the insects they know, giving some description of them by which they can be identified.

Material needed by the adviser:

Secure "Nature in Camp" (price ten cents, from The Book Shop, 600 Lexington Avenue, New York City, Pages 4 and 5 and the questions on page 8 deal specifically with insects. Bulletins may be secured from Cornell University, Ithaca, N. Y., and from the Department of Agriculture, Washington, D. C.

Club Meeting:

Base the discussion for the club group on the questions on page 8 of "Nature in Camp."

Second Meeting. Birds.

Honor No. 9

Knowledge

Honor No. 10

Knowledge

Assignment:

Have the girls bring to the club meeting a list of all the birds they know, mentioning some distinctive characteristic of each.

Material needed by the adviser:

See page 4 and the questions on page 7 of the pamphlet "Nature in Camp," which will serve as very good bases for the meeting. Pamphlets may be secured from the Department of Agriculture, Washington, D. C., and from Cornell University, Ithaca, N. Y. (Farmers' Bulletin 630 is especially helpful.) Attractive nature study cards in color may be secured from George B. Brown and Company, 38 Lovett Street, Beverly, Mass.

Club Meeting:

Base the discussion of birds on "Nature in Camp." Take the girls on a field trip to see whether they can identify any of the birds. Begin a "bird calendar," noting on it the name of the girl who saw the bird and the date upon which it was recognized.

Third Meeting. Stars, and Out-of-Door Cooking.

Honor No. 5

Knowledge

Honor No. 6

Knowledge

Assignment:

Have the girls learn as much as they can regarding the stars and constellations. Plan definitely for an out-door supper. The social committee should have charge of preparing the supper.

Material needed by the adviser:

"Nature in Camp" also contains helpful study material about the stars. The Monthly Evening Star Map for May may be secured from Leon Barritt, 150 Nassau Street, New York City, for ten cents. This will be very helpful in locating the constellations. The Boy Scout Manual and the Woodcraft Manual for Girls both have good material in them. Secure from the public library stories about the stars and especially any myths connected with them. See also "Trees, Stars, Birds," by Edwin Moseley, World Book Company, Yonkers, N. Y. (\$1.40.)

Club Meeting:

Take the girls on a hike, starting late in the afternoon. Let them cook their supper out of doors. Return home after the stars come out, so that they may be studied.

JUNE

Honor Nos. 21, 25
Service

Honor Nos. 8, 32
Knowledge

Honor No. 75
Knowledge

First Meeting.

Assignment:

Have the girls bring to the club meeting a list of all the trees and flowers which they know in their community and ask them to be able to describe them.

Material needed by the adviser:

Secure from Cornell University, Ithaca, N. Y., and the Department of Agriculture, Washington, D. C., pamphlets about trees and flowers. "Nature in Camp" also contains valuable material.

Club Meeting:

Take the girls on a hike which has been very carefully planned so that they may identify trees and flowers. Note the discussion on the questions given in "Nature in Camp."

Have the Social Committee responsible for games in some open space, as a field or meadow.

Second Meeting. What Shall I Do to Keep Well?

Honor Nos. 1, 22
Health

Assignment:

Have the girls bring a written list of the things which help to keep a person in good health. Include in this personal and home hygiene and community sanitation.

Material needed by the adviser:

The adviser must map out carefully a discussion on health. See pages 316-374, of this Manual on Health Education. Other helpful material may be secured from the Child Health Organization, 370 Seventh Avenue, New York City; Metropolitan Life Insurance, 1 Madison Avenue, New York City; Ten Talks to Girls on Health, The Womans Press, 600 Lexington Avenue, New York City.

Club Meeting:

The following questions are suggestive in discussion:
How should a girl "keep fit"?

What is the comparative importance of health, education, skill and genius?

Is the old saying, "An ounce of prevention is worth a pound of cure," still true?

What are the essentials of good health?

What can I do to keep myself up to the proper standards of health?

Third Meeting. Care of the Hair and Hands.

Honor Nos. 15, 19, 20
Health

Assignment:

Suggested questions:

Is it worth while to care for one's personal appearance?

Should one make oneself as attractive as possible?

Should one make oneself attractive only on special occasions, or should one constantly take care of one's personal appearance?

Material needed by the adviser:

Plan for a demonstration of care of the nails and the hair; this usually proves very successful. Ask one of the girls whether she will serve as a model at the club meeting. Ask her to bring her own toilet articles, good soap, etc.

Club meeting:

Have the demonstration, letting some of the girls help in dressing the hair. This will give opportunity for direct questions about the ways of dressing the hair; should it be à la mode whether it is becoming or not?

These questions may stimulate the discussion:
What makes beautiful hands?

How should we care for them?
Is it of any importance to keep one's hair combed?

JULY

Honor Nos. 8, 14
Spirit

Honor Nos. 34, 45, 46, 47, 58, 61
Knowledge

First Meeting. Stories and Music.

Assignment: "

Assign to different girls some short stories and ask them to be prepared to read or tell them at the next meeting. A list of well-known songs that the girls like should be selected and some girl should be asked to tell about them at the next meeting.

Material needed by the adviser:

Secure several books containing short stories; see the bibliography suggested in Chapter II, on "Books and Reading in the Life of a Girl," in this Manual, page 483. The adviser also needs a list of songs which the girls know or could learn. The following are suggested and can be found in most song books. (See Chapter 13, on The Place of Music in the Girl Reserve Movement.)

The Star-Spangled Banner.

The Battle Hymn of the Republic.

Dixie.

Ben Bolt.

Swanee River.

Hark, Hark the Lark.

Club meeting:

The program should be carefully planned, with the stories and the songs alternating. These should be chosen with the purpose of forming the program for the community evening program to be given some time in the third week of the month.

Second Meeting. Stories and Music.

Honor No. 36
Service

Assignment:

Ask the girls who told their stories successfully to repeat them at the next club meeting. Assign stories to the girls who had not been asked to tell them previously. Song practice should be continued. Complete arrangements for the community program. Ask the girls to make posters inviting their parents and friends to a community meeting and sing.

Material needed by the adviser:

Additional stories and music.

Club meeting:

Practice for the Community Meeting and Sing. Have the girls choose the stories and songs to be used in the program. No admission should be charged but if refreshments are to be sold, arrangements for them should be perfected.

Third Meeting. The Community Meeting and Sing.

All the details of this program must be very carefully planned by the adviser. It will be necessary to have a complete rehearsal before the program is given. It would help very much, if interested mothers would assist in the serving of refreshments. Proceeds from the sales could be used for club expenses.

The people present at the Community Party will understand the purpose of the club and its place in the community if one of the girls is prepared to tell about it, the organization of committees, and what the club is planning to do.

AUGUST

First Meeting. Canning Fruits and Vegetables.

No. 1 (c) 1 (e) 1 (f)—Service.

Assignment:

Ask the girls to bring a list of the vegetables and fruits that are easily canned. Ask them to find how much time is required for the cooking of each.

Material needed by the adviser:

Secure Farmers' Bulletin No. 839, and Department Circular No. 3, and descriptive pamphlets from the Director of Boys' and Girls' Extension Work, through the Department of Agriculture at Washington, D. C. These pamphlets contain material about the drying of vegetables and the one-period cold pack method. Also secure any publications of the Extension Department of some State Agricultural School.

Club Meeting:

Plan to have this meeting in one of the homes where it will be possible to do some canning.

Suggested questions are:

What is the value of preserving food?

Why does heating preserve it?

Why should the jars be scalded?

Why should the jars be dipped in paraffine?

Second Meeting. Canning Fruits and Vegetables (continued)

Assignment:

Secure answers to the following questions: What does the word dehydrate mean? What vegetables and fruits can be so treated?

Material needed by the adviser:

Secure from the Department of Agriculture, Washington, D. C., the bulletins on dehydrating and the making of a dehydrator. The adviser should make a simple dehydrator to use in experimentation. Secure one fresh vegetable to dehydrate at the club meeting.

Club Meeting:

Plan to have this meeting in a home where it will be possible to demonstrate the process of dehydration.

Explain the construction of the dehydrator and the method of work. Prepare the vegetables or fruits.

Suggested questions are: Why does it take such a long time to dry it? What are the advantages compared with canning? The disadvantages? How is dehydrated food prepared for table use?

Third Meeting. Party.

Have the Social Committee in charge of a party.

Suggestions are:

Colonial Tea or Reception.

Book Party.

Baby Party.

Tacky or Hard Times Party.

THE INITIATION OF A GIRL RESERVE

No girl can wear the Girl Reserve insignia until she has been formally initiated. Initiation meetings should come once every four weeks, and a girl must have attended three meetings and have learned and understood the Girl Reserve slogan, purpose and code before being eligible to the initiation meeting. She is called a Volunteer Girl Reserve until her initiation, after which she is a real Girl Reserve.

INITIATION SERVICE

- (1) Girls march in, with the chairmen leading. The Corps Scout carries the Christian flag; the Outings and Innings chairman carries the American flag. The three chairmen with the Corps advisers and the girls form a square.
- (2) Salute the American flag.
Sing the first verse of "America" or the second verse of "O Beautiful for Spacious Skies."
- (3) Salute the Christian flag.
Sing the last stanza of "America" or the last verse of the hymn "O Beautiful for Spacious Skies," or use a prayer.

(4) Corps Scout says: "Have we Volunteer Reserves for admission to membership in _____ Corps of the Girl Reserves?"

Outings and Innings Chairman: "We have — Volunteer Reserves for admission to membership in the _____ Corps of the Girl Reserves."

Corps Scout: "Have they been examined?"

Outings and Innings Chairman: "They have."

Corps Scout: "You may present them for initiation."

The Outings and Innings Chairman brings the girls in and they form in line facing the Corps Scout. Each Volunteer has a yellow candle.

Corps Scout: "Do you wish to become a Girl Reserve?"

Volunteer: "I do."

Corps Scout: "What is your reason?"

Volunteer: "I wish to face life squarely and to find and give the best."

Corps Scout: "How as a Girl Reserve will you do this?"

Volunteer: "As a Girl Reserve I will be" (repeat code).

Corps Scout: "Can I trust you on your honor to try to keep this code and to be a loyal Girl Reserve?"

Volunteer: "I will try on my honor to keep this code and to be a loyal Girl Reserve."

(The official insignia is then placed upon the girl's arm by the corps or the division advisers.)

Each Girl Reserve then gives the salute.

The adviser gives a short talk on the meaning of the Blue Triangle, ending with the following:

"Our bodies shall be as physically perfect as we can make them—clean, holy, fit temples for the most high God to dwell in.

"Our minds shall be keen and alert; our thoughts shall be clean and pure and kind.

"Our spirits shall be put in the care of our friend Jesus Christ, who will keep them lovely and loving to Him and to all his children everywhere.

"These three in one—body, mind, and spirit—we shall give to the service of God and of our country and girls the world over.

"In your hands you hold the yellow candle of service.

"Before me stand the red candle of health, the blue candle of knowledge, and the white candle of spirit.

"Will you in dedication of yourself in body, mind, and spirit, in service as a loyal Girl Reserve, light your candle at these three?"

(5) Sing: "Hymn of the Lights."

OPENING CEREMONY

The use of this ceremony is optional, and if it does not meet local needs, another may be substituted.

The Girl Reserves form in a line, led by the Corps Scout, followed by the other Corps officers.

The Corps Scout carries the flag and takes her position in the center of the room; others form in a square facing flag.

(1) Salute and Pledge to the Flag:

I pledge allegiance to my flag and to the republic for which it stands; one nation indivisible, with liberty and justice for all.

(2) Repeat Girl Reserve Code.

(3) Five-minute talk by a Girl Reserve on one phase of code or upon something interesting and worth while. (See The Meaning of the Code, page 46.)

(4) Sing one verse of a Girl Reserve song or some hymn or patriotic song.

If desired, one of the following prayers may be used in connection with the opening ceremony; also the salute to the Christian flag:

Prayer:

Dear Father of us all, bless us as we meet together. We are girls, just girls, not old and wise with years and experience, but young and eager for life. Make

us care for the best things in thy world. Help us to think of every other girl as our sister, whether she be rich or poor, quick of wit or slow of understanding. Let us not leave a girl to be lonely, or sad, if we can cheer her. And remind us always that the thing we do for another is done for Thee, if we want it to be so. Amen.

Prayer:

“O may I be strong and brave to-day,
O may I be kind and true!
May I meet all men in a gracious way
With frank good cheer in the things I say,
And love in the things I do.
May the simple heart of a child be mine,
And the grace of a rose in bloom.
May I fill the day with a hope divine
And turn my face to the sky’s glad shine
With never a cloud of gloom.
With the golden levers of love and light
I would lift the world, and when,
Through a path with kindly deeds made bright,
I come to the calm of the starlit night,
Let me rest in peace! Amen!”

Salute to the Christian Flag:

“I pledge allegiance to my flag and to my Saviour for whose Kingdom it stands—one brotherhood uniting all in service and love.”

The Christian flag has a white background with the Cross in red on a blue field in the upper left-hand corner may be made, or obtained from The Presbyterian Board of Publication and Sabbath School Work, (The Westminster Press) George W. Brazer, Mgr., 156 Fifth Avenue, New York.

They are made in the following materials:

A. Victory Bunting Flags	Size 2x 3 ft. —	\$2.00
	3x 5 ft. —	2.00
(2 ply cotton bunting)	4x 6 ft. —	4.00
	8x12 ft. —	11.50
B. Printed on Silk, mounted on stick	Size 16x24 in. —	1.50
	24x36 in. —	2.50
C. Wool Bunting Flags, canvas heading and gromets	Size 2x 3 ft. —	3.00
	3x 5 ft. —	5.00
	4x 6 ft. —	7.50
	8x12 ft. —	21.00

SUGGESTED PROGRAM FOR JUNIOR HIGH SCHOOL COMPANY OF GIRL RESERVES OR FRESHMAN HIGH SCHOOL CLUB

(This program has been arranged to start with the month following the opening of school, probably October; it is difficult to do any organization work with girls during the opening month of the school term.)

- I. Recreation meeting, such as a track meet (for full description see "Ice-Breakers," by Edna Geister).

At this meeting it is necessary to create among the girls a sense of group consciousness—of belonging to something. Nothing is more effective than a good cheer. The following might be used. (Either Girl Reserves or Young Women's Christian Association may be used.)

We are the girls of world-wide fame,
Y. W. C. A. is our name,
Tall girls, short girls, fat girls, thin,
Y. W. C. A., takes them all in.
You don't need money and you don't need pearls,
Anybody, everybody, just so you're girls.

II. Organization meeting. (With every club it is not possible to have an organization meeting at the second meeting—it may have to be delayed and more recreation meetings put in.)

(A) Elect chairmen of Scout Committee, Outings and Innings Committee, and Service Squad. The election of officers should be formal. While the ballots are being counted have the rest of the girls learn cheers and songs to sing to the incoming officers.

(B) Recreation, good active games (see "Ice-Breakers" for suggestions).

III. "A Long, Long Trail."

River or shore party. (Have several older, attractive high school girls talk informally on some such subject as "Sign Posts on the Trail," e. g., experiences in high school life which will give the younger girls insight into the many new relationships which they are entering such as "purpose of high school organizations," "place of athletics," "how to be an all-round girl in high school," "standards of honor," "faculty relationships.")

IV. Service Meeting.

(A) Open this meeting, if desired, by the use of the regular opening ceremony of the Girl Reserves, into which, through discussion, stories, talks and poems, can be worked the spirit of the Girl Reserve movement. As the group becomes more homogeneous, what might be called an informal Bible class can be given in these few minutes. The girls often like to call such a period "Serious time."

Suggestions for this time—

(1) Ask the girls some such questions as "What are the greatest war songs that you know? National airs and poems will be given. Discuss these. Then ask if they ever knew that some of the Psalms were the greatest war songs ever written. Read and encour-

age them to learn some. From such discussion with the right kind of leadership will develop a real understanding of the Bible and a desire to study it.

- (2) Give in a series of vivid, interesting talks the history of the making of the Bible, showing why it is such a precious book.
- (3) Ask such a question as "What is the insignia of a lady? Is it the clothing a girl wears, an arm band, or what is it?"
- (B) Initiation of girls. (See the suggested ceremony, page 155.)
- (C) Red Cross or Community Service. See Section V, Chapter 16.
- (D) Recreation—games, general good time (thirty to forty minutes).

V. Organized Hike.

VI. Business Meeting.

- (A) Opening ceremony, Girl Reserves.
- (B) Bring into this in an interesting way points about Parliamentary drill.
- (C) Recreation (thirty to thirty-five minutes).

VII. Thanksgiving Party.

Kitchen Garden party to which guests are invited to come dressed as vegetables. (Have short one-act play, or pantomime or tableaux illustrating Thanksgiving spirit.)

See a Second List of Plays and Pageants (35c), obtained from The Womans Press, 600 Lexington Avenue, New York City, and Section V, Chapter 6, of this Manual.

VIII. "The Land of Cherry Blossoms"—Japan.

Costumes and customs.

People and play.

Houses and health.

See:

"The Lady of the Decoration," "Little Sister Snow,"
by Frances Little.

"Japan To-day," by Ruth Emerson.
"It Happens in Japan."

The purpose of this meeting and the following ones on China, South America and India is to arouse in the girls a sense of world citizenship. As much color and atmosphere as possible should be put into this work and therefore it is suggested that these meetings be social in nature. Decorations, costumes and dramatic work, tableaux, charades, may all be used. The foreign trunks obtained through the Field Offices contain material which will be very helpful. Plan for this meeting sufficiently in advance so that one of these trunks may be secured.

IX. Service Meeting.

- (A) Regular opening ceremony of Girl Reserves. Initiation ceremony if necessary.
- (B) Make arrangements for the giving of a Christmas party (this might involve a short business meeting and would unquestionably be the time to string popcorn, make other decorations for the Christmas party, and also to rehearse games to be played at the Christmas party, and make preparations for any pantomime to be given there.) See Section V. Chapters 2 and 6, for suggestions.

X. "In-as-much" Christmas Tree Party.

Each club member is responsible for being Santa Claus to some child. Children may be invited from the settlements, Associated Charities, etc. Have a tree, presents, refreshments, singing of carols, and an entertainment by the company or club girls, such as the pantomime entitled "The Night Before Christmas."

XI. "The Land of the Dragon"—China

Costumes and customs.
People and play.
Houses and health.

See:

"Shanghai Sketches," by Jane Ward.

"My Chinese Days," by Gulielma Alsop.

"Mook," by Evelyn Worthley Sites.

XII. Baby Welfare Work or "First Aid to Beauty" Meeting.
(See Section V, Chapter 2 of this Manual.)

- (A) Opening ceremony of the Girl Reserves if desired.
- (B) Baby welfare work demonstrating the proper bathing and dressing of a baby or under the title of "First Aid to Beauty," give demonstration of—
 - (1) Proper care of the hands (for this have orange sticks and files).
 - (2) General care of body—that is, use of soap, powder and perfume; proper bathing.
 - (3) Recreation (thirty to forty-five minutes).

XIII. Business Meeting.

- (A) Opening ceremony of Girl Reserves if desired.
- (B) Discussion of plans for supper of next week; possible election of new officers.
- (C) Recreation—Eskimo party (see "Ice-Breakers," by Edna Geister).

XIV. Girl Reserve Supper.

Either one of the following "stunts" is suggested for such a supper:

- (A) A Backwards Party. Do everything backwards; for instance, girls come dressed backwards, eat dessert first, sing songs backwards.
- (B) Registration Day at high school. The girls may register with either of the three following professors:

I. M. Bowin, professor dramatic art.

Miss D. Sign, professor interior decorations.

Miss Carry Callory, professor domestic science.

All girls registering under dramatic art prepare the "stunts" for the evening; all under interior

decorations decorate tables and make place cards; all under domestic science get supper ready.

Note:—Have the registration cards which all girls sign include foolish questions as: "How many teeth were you born with?" "Do you expect to marry?"

Decorations, of course, should be simple, and made in a very few minutes. Have clever toasts which shall be greetings to the officers elected at previous meeting.

XV. "The Land of the Coffee Berry" or "The Land of the Llama" or "The Christ of the Andes"—South America.

Costumes and customs.

People and play.

Houses and health.

XVI. Baby Welfare Work, or "First Aid to Beauty" (continued).

(A) Formal Girl Reserve opening ceremony, if desired.

(B) Under baby welfare give proper feeding and use charts. Under First Aid show proper method of shampooing.

(C) Valentine Party with stunts.

XVII. Business Meeting.

(A) Formal Girl Reserve opening ceremony, if desired.

(B) Reports of committees, etc.

(C) "Town Topics," e. g., talks, discussions, tableaux or charades illustrating fire department, police department, health department; or "Where, When and What," a dramatic presentation of how to introduce one person to another—social courtesies at home. Remember that a girl of high school age is "keen" to do things correctly and in an up-to-date way. She will accept this kind of teaching and follow it because the Girl Reserve company is standing for it, and it becomes a group matter. (See Section V, Chapter 7, in this Manual.)

(D) Fun and recreation.

XVIII. Colonial Tea.

Have the host and hostess represent George and Martha Washington, and have a colored butler to announce the guests. Dance the minuet; story telling, for instance, the story of Betsy Ross. Have games and other stunts which are in accordance with Washington's Birthday. For refreshment have gingerbread and tea or lemonade, served by a colored mammy. (See Section V, Chapter 2, for suggestions about Boy and Girl Parties.)

XIX. "The Land of Jeanne d'Arc"—France. (See Section V, Chapter 7, for suggestions regarding discussions.)

Have one of the Girl Reserves tell the story of Jeanne d'Arc, and have one of the Girl Reserves play "The Marseillaise."

Discussion: "At the Sign of the Blue Triangle in France," "What does the French girl think of me?" "What do I owe to her?" "Is there a Young Women's Christian Association like ours in France?"

Read from "Dere Godchild," by Margaret Bernard—Edith Serrell.

XX. "Spring Opening," or "How to Dress and How not to Dress." This may be put in dramatic form by representing the suit and cloak department of a store. The girls may be used as salesladies and as customers. Correct modes of dress may be illustrated by ill-chosen and well-chosen costumes.

XXI. Business Meeting.

- (1) Parlimentary drill (five to ten minutes).
- (2) Committee reports.
- (3) "Town Topics" or "Where, When and What" (thirty minutes).
- (4) Fun and recreation.

XXII. "Book Party."

Girls may come dressed to represent either one character in a book or the entire book. Have guessing con-

tests; provide story-telling. Suggested stories for this are, "Of Water and the Spirit," by Harriet Montague, or "The Happy Prince," by Oscar Wilde. (If Girl Reserve Book List has not been used before this use it at this time. See Section V, Chapter 11, and Section VII—"Book Friends.")

XXIII. Service Meeting for Easter.

- (1) Girl Reserve opening ceremony, if desired. Tell the Easter Story or read a poem from "Christ in the Poetry of To-day."
- (2) Make bean bags for day nursery, or stencil flower pots, or make Easter baskets, have an Easter egg hunt (forty-five minutes).
- (3) Recreation—general good time (thirty minutes).

XXIV. Outdoor Meeting.

- (1) Plan for either—
 - (a) Hare and Hounds.
 - (b) Trailing.
- (c) Treasure Hunt. Send group to certain place where directions will be found under a stone or on tree for a continuation of the Treasure Hunt. End with "bacon bat" or a picnic supper.
- (d) Penny Hike. Divide the group of girls into two or more parts. Each group takes a penny. Tossing it up, the leader says: "Heads, we go to the right," or "straight ahead" or any direction she wishes to indicate. Then the group goes as rapidly as they choose to the next corner as indicated by the toss of the penny. There another girl tosses the penny and names the direction she wishes the group to go. The object, of course, is to see which group gets back to the starting point first, and it is necessary that they go as the penny indicates each time. It is wise to have the first two tosses named so that they will take the girls away from the goal.

XXV. Business Meeting.

- (1) Parliamentary drill (five to ten minutes).
- (2) Committee reports.
- (3) World citizenship program.
- (4) Fun and recreation.

XXVI. Mother and Daughter Banquet.

This banquet should be for the entire Girls' Work Department and mothers of all the girls should be the guests. (See Section VII for suggestions regarding a Mother and Daughter Week.)

XXVII. "Where Are You Going, My Pretty Maid?"

A Vocational Meeting.

Have a good vocational talk on the value of staying in school. Use the vocational "Ready for Service" blanks if not filled out previously. Calling the girl's attention to what she is going to do is an essential part of every program. While technical vocational guidance is in no sense the work of the Young Women's Christian Association, it is within its province to stimulate a girl to make the most of her life. Therefore any program for girls should include some emphasis on this topic. The vocational conference, one day or a half a day long, is the logical outgrowth of any incidental work done at such a meeting as the one above. Through the use of attractive posters and charts at the meeting, by putting in dramatic form the right and wrong way to apply for a "job," by having a business woman or a vocational expert present "the value of staying in school," much can be done to interest a girl in the conference. For further suggestions regarding the place of vocational guidance in the regular program, see Section V, Chapter 12, page 510, in this Manual.

XXVIII. "Census of the Woods."

Competent leaders should take groups of ten girls to certain sections. Equipped with notebooks and pencils,

a certain length of time is given to note the foliage, plant and insect life in that section. At the end of the time all groups return and compare notes. This can be made the beginning of work to be carried on during the summer. See Section V, Chapter 3, for further resources regarding Nature Lore.

XXIX. Business Meeting.

- (1) Formal Girl Reserve opening.
- (2) Reports of committees.
- (3) Election of summer chairmen.
- (4) Consideration of summer work and of next year's work.

This might be called "Alice Through the Looking Glass."

- (5) Fun and recreation.

XXX. Garden Party.

An opportunity to raise conference funds will be afforded by a "Mother Goose" party at this time. Girls may be dressed as characters in Mother Goose rhymes; for instance, milkmaid, selling either milk or ice cream; Simple Simon and the Pieman selling pastry; Little Bo-Peep, selling sandwiches; Jack Horner with a large grab bag; Jack and Jill with a bucket of lemonade; Queen of Hearts selling tarts. Handkerchiefs, aprons and other fancy articles may be sold from the clotheslines of the "Maid in the Garden hanging up the clothes."

Stunts to do:

"Old Woman in the Shoe" pantomime, taken from "Mother Goose" or any fairy tale.

This program provides for a monthly business meeting. This is not necessary if it seems wiser to have two fifteen-minute business meetings as part of two of the monthly meetings. The entire program is suggestive and should not be followed absolutely. It includes much

recreation but every so-called "party" is worth while and educational.

This program has its beginning in the month of October, a more promising time for organizing work with girls than September—if school does open in September. This schedule presents three meetings in October, four during the intervening months, and the regular company or club work closes the last week in May.

CONTENT AND METHOD TYPICAL OF A HIGH SCHOOL CLUB PROGRAM

The suggested content of this program centers about school and community life and may serve as a nucleus about which a program combining variety, balance and continuity may be built.

It is understood that the building of any high school program is in the hands of the program committee, made up of girls assisted by an adviser. An adviser knowing the needs and desires of the girls will be able so to shape their thinking that the activities chosen will be built into projects as described in "A Clue to Program Planning." The work of any group of girls thus itself becomes a part of the whole project idea. These suggestions presuppose only two meetings of the club each month, the other two times being given over to committee and council meetings respectively. The first and third meetings might be general club meetings and the others should be devoted to the committee and council work.

Past developments of high school work have suggested that much of the content and method of club work rest upon a cycle which falls somewhat into seasonal lines. This division is by no means a hard and fast one but may be helpful to a girls' work secretary in planning a year's work. The cycle as developed here is indicated by grouping the months according to the seasons,—fall, winter, spring, and summer.

The word "content" is here used to indicate club material which may be used in the general meetings and by "method" is meant the means by which a girls' work secretary and her club advisers successfully promote the program for the high school club.

FALL MONTHS

September and October

This is the time for perfection of the club organization, securing and training club advisers, the approach to school authorities, and the first get-together of the former club girls. If delegates have been present at a girl's conference reports should be given by them.

These first few weeks of a school year may be used in two ways, depending upon the development of girls' work in a community. A girls' work secretary may have an established club to deal with or she may be in a community where no work has been done heretofore and so faces new work. In the case of the high school work already organized, the following suggestions may be of use:

- A. The first get-together of club girls may be a combination picnic and business meeting, held out-of-doors if possible. At this meeting such things as the following should be considered in relation to the club work as a whole:

- 1. How to interest new girls:

- (a) Secure lists of names of new girls from the school office.
- (b) Posters: planning and permission to display them in the school building.
- (c) Plan a party to be given to new girls.
- (d) Recognition service plans.

- 2. General reports from the committee chairmen, noting vacancies on committees.

B In case of forming a new club, this meeting is also social and business, but the work of organization must be launched. Two committees should be chosen by acclamation:

1. Constitution Committee:

All constitutions must be submitted to the Field Secretary for Younger Girl Work, a copy being filed in the field office.

2. Nominating Committee:

(These committees will report at the following club meeting.)

3. Interpretation of possible names:

(a) Student Club.

(b) Friendship Circle.

(c) Girl Reserves as a generic name; e. g., "The Student Club of the Girl Reserves," or "The Friendship Club of the Girl Reserves" or just "The Girl Reserves."

4. Recreation and refreshments.

5. Announcements: time and place of the next meeting. For both club groups the second meeting is a continuation of the work launched at the "get-together."

Method.

For suggestions in regard to the securing and training of club advisers see Section VI.

For approach to the school authorities, see suggestions in Section III, Organization of Groups of Girls.

Content.

I. World Citizenship.

Topics: To be used at meetings of the club. These topics may be developed by the discussional and demonstration methods when desired:

"Who is My Neighbor?"

"How Large Is Your World?"

"Things That Sting."

"Americanization."

II. Thanksgiving.

Topics: An inspirational service, with an outside speaker if possible.

This meeting might possibly be a Vesper Service.

Service:

Preparation of Thanksgiving baskets.

A "sing" at some home for aged people, the blind or shut-ins.

Social:

Hallowe'en Party.

"Harvest Home Party."

Presentation of "The Wayside Piper."

Method.

Topics

"How Large Is Your World? Use a map of the community and also one of the world. Have the girls see for themselves the boundaries of their own worlds as made by their own interests.

"Things that Sting." See The Association Monthly for August, 1919.

Americanization. See pamphlets from The Department of the Interior, Bureau of Education, Americanization Division. Use the poem, "I Am the Immigrant," included in Section VII, Material for Program Building.

Service:

In preparing the Thanksgiving baskets, care should be taken that when ready they are distributed through the channels of recognized social agencies in the community.

Social:

Hallowe'en Party: Suggestions for carrying out a successful Hallowe'en party are scarcely necessary here since there are so many splendid plans given in every

book on "Home Entertainments," etc.

Harvest Home Party: This kind of party can be given very successfully in mid-autumn when brightly colored leaves are abundant and shocks of corn can be secured for decorating a house or a large barn. Lively games, and charades and seasonal refreshments make for its success.

"The Wayside Piper" may be secured from The Womans Book Shop, 600 Lexington Avenue, New York City.

WINTER MONTHS

December, January, February

These months are the time for presenting vocational guidance, for emphasis on school standards, for interesting in the club new girls, who are entering high school at semester time, for the reorganization of committee personnel (if the committees are reorganized at this time, the girls' work secretary should be careful to include the new girls in the committee work); it is a good time for boy-and-girl parties at the Association building or in the school and for promoting a "Mother and Daughter" banquet or tea or reception. Discussions centering about the home and school standards of honor may be used at this time.

Content.

I. School Standards:

Topics. To be used at the club meetings. These topics may be developed by the discussional and demonstration methods when desired:

"Everything real, nothing artificial."

"I will be square

In what I say

In what I do

In what I am."

"What is a snob?"—cliques.

"Popularity vs. Success."

II. Our Attitude toward Foreign-speaking Girls.

Topic:

"If I were from France or Russia."

"The Kindest Person I Know."

"Customs, Costumes, and Courtesy."

III. Vocational Guidance.

Topic:

"Fits and Misfits."

"My Grandmother's Job and Mine."

IV. Bible Study

Topics:

"Is Your Book Dusty?"

V. Christmas.

Topics:

"What Does It Mean?"

VI. Open Programs (when the school is invited to share in a club program.)

Topics:

"Patriotism Old and New."

"What Is Real Patriotism?"

"A Perfect Tribute" Day (February 12).

Service:

Singing of Christmas carols.

Preparation of Christmas baskets.

A Christmas party for needy children.

Decoration of the school corridors and rooms.

Social:

A Colonial party (for boys and girls).

Mother and Daughter banquet.

Father and Daughter party.

Method.

Topics:

"If I were from France or Russia." For this and other similar ones, use "The Immigrant's Appeal." (See

Section VII, Material for Program Building.) Secure material from The Division on Work for the Foreign-Born, 600 Lexington Avenue, New York City.

"Fits and Misfits." (See Section V, Chapter 12.)

"My Grandmother's Job and Mine." See the Second Inch of the Inch Library, published by The Womans Press, 600 Lexington Avenue, New York City.

"Is Your Book Dusty?" The girls' work secretary who suggests the use of this topic will recognize that it is one way of saying, "Why have Bible study?" See Lynn Harold Hough's "A Living Book in a Living Age," and the Girls' Year Book with its teaching outline for Section I; also Section V, Chapter 1, of this Manual.

"Christmas—what does it mean?" This may be developed through the use of tableaux, a pageant, or by the story method.

"Patriotism, Old and New," and "What is Real Patriotism" and "A Perfect Tribute" may offer opportunities for the use of outside speakers who will bring a real message to the club.

Service:

Preparation of Christmas baskets and the giving of a party for needy children should have the same careful consideration as was suggested in the comment regarding the preparation of the Thanksgiving baskets. See that the baskets are distributed through some recognized local agencies and that the children who are invited to the party come as family groups, since disappointment so often comes to several when one child is chosen to go to a party and several others are left at home.

Social:

"A Colonial Party" offers a means of cooperation between the Young Men's Christian Association when members of the Hi-Y clubs may be invited to the party or the girls may invite their own boy friends.

"The Mother and Daughter Banquet" offers an opportunity to acquaint the mothers with the ideals and purpose of the club work, and it very often reveals a mother to a daughter in a new way. Through a cleverly arranged toast program the mothers may express their appreciation of the club and what it means to the girls. (See Section VII, Material for Program Building, page 726.)

"The Father and Daughter" Party. In so far as the Boys' Work Department of the Young Men's Christian Association is having "Mother and Son" parties, it would seem that "Father and Daughter" parties might well be a part of the Girls' Work program of the Young Women's Christian Association. For a good many years it has been very usual to have the relationship between father and son and between mother and daughter stressed much more than the relationship between father and daughter and mother and son.

SPRING MONTHS

March, April, May

These months are the time for presenting plans for a vocational conference, for planning a St. Patrick's party, for the election of officers, for planning Mothers' and Daughters' week, for a discussion of summer camps, summer conferences, Senior parties, parties for grade school girls who will enter high school in the autumn, for council (or cabinet) training through the medium of a week-end house party when the new and the old councils meet together, for the planning of a summer program, the Girls' Work Committee and the club committees all considering what should be done and how.

Content.

Topics: To be used at the club meetings. These are suggested only. They may be developed through the

discussional or demonstration method.

"Discovering Myself."

"How to Live on Twenty-four Hours a Day."

"Feet—A Good Understanding."

"Have We Fulfilled Our Purpose This Year?"

"Choose Ye."

"Shall We Have a Summer Program?"

"Making Our Triangles Perfect."

"Through Freshman Spectacles, or High School as We See It."

"Habit Postures, Good and Bad."

"Camps—Why Have One?"

"Conferences—Why Go to Them?"

"What Does Easter Mean to You?"

Service:

Presentation of "A Pageant of Sunshine and Shadow."

A Vocational Conference, to which all girls in the school may be invited.

Social:

A party for the Senior girls.

A party for girls who will enter high school in the autumn.

The Council Training House Party.

Method.

Topics:

"Discovering Myself." Chapter 12, Section V of this Manual contains a bibliography of material to be used in presenting vocational work.

"How to Live on Twenty-four Hours a Day," the title of a book by Arnold Bennett. It may be read aloud at a club meeting or the adviser or girls' work secretary may read it and tell it to the girls, or the girls may read it and then have a discussion based upon it.

"Feet—A Good Understanding." Secure from the Womans Press a series of posters on posture and the right kind of shoes and see the article in the July (1919) "Association Monthly" on "A Perfect Shoe For a Perfect Foot"; see Section V, Chapter 2.

"Have We Fulfilled Our Purpose This Year?" A time of reckoning when the girls face squarely whether the club purpose is real, and if not, why not.

"Choose Ye." A meeting when senior girls tell what they would do if they were starting to high school again. The following quotation from Kipling may be used:

"I wish myself could talk to myself,
As I left 'im a year ago,
I could tell 'im a lot that would save 'im a lot
Of the things 'e ought to know."

"Shall we have a summer program?" Discussion in this case should center around the following points: The advisability of a summer program; what should be its nature; how often should the club meet; what should be the nature of the meetings?

"Making Our Triangles Perfect." John Oxenham's poem, "Everymaid," might be used in this meeting. It is to be found in his little book of poems, "Bees in Amber," which may be secured from The Book Shop, 600 Lexington Avenue, New York City.

"Through Freshmen Spectacles" does not need interpretation.

"Habit Postures, Good and Bad." Data which will be helpful in such a meeting as this may be found in Section V, Chapter 2, of this Manual.

"Camps—Why Have One?" This may be a discussion on the part of the girls as to what a camp may mean;

the kind of publicity to make a camp successful; why camp songs are necessary; how many days should be spent at camp. The girls' work secretary will consider location, equipment, recreation, the creation of camp spirit which results in self-government, how much time can be reserved completely for the girls' work department, if it is a camp shared by the whole Association, and how to relate the camp program to the programs of the other groups in the Association. See Chapter 14, Section V, of this Manual.

"Conferences—Why Go to Them?" See Chapter 15, Section V, of this Manual. Those girls who have attended a summer conference will be able to make all their experiences very vivid to the other girls through the use of kodak pictures and conference memory books and stories.

"What Does Easter Mean to You?" Sometimes a series of Lenten meetings may be arranged in the Girls' Work Department, or perhaps a vesper service, held in a church or in some place made attractive with flowers and vines, will help to make the Easter season a very lovely one for the girls.

"A Pageant of Sunshine and Shadow." This will be real service for all proceeds from it are to be devoted to the work of The National Child Labor Committee.

Social:

Party for Senior Girls: This party should be planned for the senior girls by all the other members of the club. It may be a tea with faculty members present. It represents, usually, the closing of the school year part of the club program.

Cabinet or Council Training: The purpose is to bring together the old and the new council members, so that they may learn all the detail of club work and committee organization and management.

SUMMER MONTHS

June, July, August

These months offer excellent opportunities for out-door activities, such as camps, auto-truck parties, beach parties, tennis, group singing; it is also time for attendance at a summer conference. A summer program is essentially informal, and may mean that the advisers meet the girls only once a month instead of the more regular meetings of the school year. Such summer work as that mentioned above requires leadership, which can only be obtained by careful thought and planning, in which the girls' work secretary and the girls' work committee members and advisers will all share. Sometimes, when regular advisers are unavailable, there are college girls who will be glad to help while home for the summer.

PROGRAM HELPS

All good program work must take into consideration a seasonal grouping of activities, whereby the year is divided into quarters—fall, winter, spring and summer. The program committee, in preparing its outline for the year's work, will find in these lists of material the suggestive elements which will provide the variety, balance and continuity essential to successful club work, and which may be adapted to the needs of individual girls in the local community. All of the material in Section V and Section VII of this manual will contribute additional strength to the program.

Every program committee should also remember that the program which they plan should make concrete the ideals which the club has incorporated in its purpose. The purpose of any club should be "the pace-setter" for the quality of the work done, both in regular club meetings and in council and committee meetings. All program committee members, advisers and the girls' work secretaries must always remember that the ultimate purpose of all high school club work is to train girls in the way of Christian living. This, being interpreted, means

to help a girl to understand what it means to be a Christian, and to help her to live as a Christian in her community.

The value of any club work to its members is in direct proportion to the way in which that work enables the members, as individuals and as a group, "to face life squarely"—and to do this means to accept Christian standards of living and to so adjust personal desires and problems to these standards that all members attain abundant life. Such adjustments for every one come in home, school, church and community living. To obtain abundant life, club members must be strong in body, alert in mind, and must seek in God, the Father, and Jesus Christ, His Son, their purpose "to find and give the best." The triangle of health, knowledge, spirit, expressed in service, should become the keystone for a girl's living in her normal environment—home, school, church and community. The suggested material has been prepared with this thought in mind.

- I. Book Poverty—"I Don't Have Any Time to Read."
- II. My Book Shelf:
 - "Books I Would Like to Own."
 - "Books I Would Leave in the Library."
- III. "If I were having a party and could have only twenty guests, whom would I choose?"
- IV. "My Five-Foot Shelf."—Ask each club member to make a list of the books which she would include in her five-foot shelf if she had one. These lists will serve as the content of a discussion for the club members to determine what volumes would make a Five-Foot Shelf for the club, and why certain books should be retained and others discarded.
- V. "Trash or Classic—Hysterical or Historical—What Do You Read?"
- VI. Book parties, where club members come representing well-known book characters or book titles; guessing games which involve a knowledge of books, and biographical sketches done by some one who knows how

to tell stories, all help to stimulate a girl's interest in reading.

VII. "What have I in my sweater pocket?"

What are my treasures?—might be another way of stating this topic. Every girl has them; many she carries with her, and they vary as do the girls themselves. Poems should be part of the treasures of girlhood, for they are results of the gift of some one who can see the land of far distances and the King in His glory, and who crystalizes "the beautiful" into words.

It is fortunate that many volumes of verse and anthologies, such as "The Little Book of Modern Verse," are sweater pocket size, and every adviser and secretary has an untold opportunity to indicate such use of sweater "carrying space."

Pocket size:

The Golden Treasury of Magazine Verse.—William Stanley Braithwaite.

Second Book of Modern Verse.—Jessie Rittenhouse.
Bees in Amber.—John Oxenham.

High Tide—Selected Poems.—Mrs. Waldo Richards.

Poems That Have Helped Me.—S. E. Kiser.

A Little Book of Western Verse.—Eugene Field.

Poems of Childhood.—Eugene Field.

Trees and Other Poems.—Joyce Kilmer.

Old Fashioned Roses.—James Whitcomb Riley.

Volumes from The Little Leather Library Corporation, 44 East 23d Street, New York City. Write for catalogue.

VIII. The Woman Movement:

The Woman's Land Army of America, 19 West 44th Street, New York City.

The Woman Suffrage Party, 373 Fifth Avenue, New York City.

The Woman's Trade Union League, 7 East 15th Street,
New York City.

The National Consumers' League, 105 East 22d
Street, New York City.

The National Child Labor Committee, 105 East 22d
Street, New York City.

The World's Student Christian Federation; address re-
quests for information to The Student Committee,
Department of Research and Method, 600 Lexing-
ton Avenue, New York City.

- IX. The Blue Triangle the World Around: India, China,
Japan, France, Russia, England, South America.
(Helpful material for such a meeting may be secured
from the Foreign and Overseas Department, National
Board, Young Womens Christian Associations, 600
Lexington Avenue, New York City.)

- X. "The World at Our Door." See "Peter of the World"
in the first Inch of the Inch Library. Use the follow-
ing verse, entitled "The Window of the World," on
a poster:

Through the window,
Through the window
Of the world,
Over city, over lea,
Down the river, flowing free
Toward its mating with the sea,
I am looking
Through the windows
Of the world.

- XI. "The World Beyond Our Borders."

Such a topic gives the opportunity to increase in
knowledge and understanding of "World Citizenship."
See "The Magic Carpet," "The Air Route to Buenos
Aires," "A Camel Trip to Cairo" and "Precious
Flower and the Flies," all of which may be secured
from The Womans Press, 600 Lexington Avenue, New
York City.

XII "Different Angles of Our World"

Our individual angles:—Home, School, Church.

Our industrial angles:—Native-Born, Foreign-Born, Colored.

Our world angles:—Europe, Asia, South America.

This could be made graphic by using three triangles—one for each of the divisions at the corners of a poster.

This topic can be developed by showing how the triangle of home, school and church can never be perfect until there is a realization that the triangle of colored and foreign-born girls in the great industrial centers is becoming more nearly equilateral because of improved working conditions, wages and hours; and that the distress in other continents can only be rectified as we realize that it is our responsibility to reach out from our immediate little triangle of home, school and church to the triangle which lies at our very door, and from there to the world triangle. (Use again, if desired, the poem given under topic D, Chapter VII, Section V, of this Manual, "The Place of Discussion in the Girl Reserve Movement.")

- XIII. "Ups and Downs"—"All mortals have their ups and downs; in all the modern styles; one day they wilt 'neath Fortune's frowns, the next enjoy her smiles. Some men put up a gorgeous front when all things come their way; they blithely tackle every stunt, their curves are glad and gay. They move with an elastic step, the bluff they make is tall; we say, 'these men are full of pep, they're winners, one and all.' Sane people calmly take their joys, and do not tear their gowns or make a woeful, sobbing noise when ups give way to downs."—Walt Mason.

- XIV. "The Letters We Write in Our Faces"
Where do the lines come from? See Robert Love-
man's poem, "A Sunshine Heart and a Soul of
Song," and John Oxenham's poem, "Everymaid," in
"Bees in Amber."
- XV. "Through the Looking Glass"
Life's mirror.
A look into our own mirrors.
- XVI. Three Requisites for Success: Desire, Efforts, Results.
- XVII. Grace, Grit, Gumption, Girls.
- XVIII. The Alibi Habit: "I was Busy Here and There."
- XIX. "Are You Extravagant?"
Money Giving. Time Giving. Joy Giving. Self
Giving.
- XX. Care of the Teeth. Care of the Hands. Care of the
Hair. (These should be practical demonstrations,
given by specialists if possible.)
- XXI. Common Sense Hints on Dress.
- XXII. A Girl's Relation to Men.
- XXIII. "When I Go Traveling."
See in Section VII "Material for Program Building,"
a "movie" which may be used to dramatize this topic.
- XXIV. On the Fence—School Honor.
- XXV. The Green-Eyed Monster (Envy).
- XXVI. A Girl's Storage Batteries.
- XXVII. "How Would I Explain to a Girl from a Foreign
Country My Christianity?"
- XXVIII. The Women Jesus Knew and What They Thought of
Him. (This might well be a talk given by an out-
side speaker.)
- XXIX. A Girl's Triangle—Others, God, Myself.
- XXX. Courage—the things which help one reach toward
God.

XXXI. A Girl's Garden. (The following poem by Thomas Edward Brown might be used:

"A garden is a lovesome thing—Got wot!

Rose plot,

Fringed pool,

The veriest school of peace.

And yet the fool

Contends that God is not—

Not God! in gardens, when the eve is cool?

Nay, but I have a sign!

'Tis very sure God walks in mine."

"Patience and Her Garden," by Ida Smith Decker, published by Paul Elder & Co., San Francisco, is a delightful story, which possibly could be used at such a meeting.

XXXII. "Habits that are of value in Personal Relationships."

Thoughtfulness.

Avoidance of petty and

Courtesy.

unjust judgments

Quiet Voice.

Punctuality.

Aversion to gossip.

Honesty.

XXXIII. "A Glass of Blessings."

"There are three ingredients in the good life, learning, earning and yearning. A man should be learning as he goes; and he should be earning bread for himself and others; and he should be yearning to know the unknowable. When God made man (says George Herbert) he had 'a glass of blessings standing by.' So He pours on man all the blessings in His reservoir; strength, beauty, wisdom, honor, pleasure—and then He refrains from giving him the last of them which is rest, i. e., contentment. God sees that if man is contented he will never win his way to Him."

—Christopher Morley.

(From "Parnassus on Wheels," reprinted by permission of the author and publishers, Doubleday Page and Co.)

"Life Came to Me Today."

This I entreat—

Flow in my hands, inform my lagging feet,
Shine in mine eyes, and smile upon my lips.
Oh, lift my spirit's flame from dull eclipse
And, sing, within my heart, that I may be
Life, in my turn, for those who look to me."

XXXIV. "Whatsoever Things Are Lovely."

- (a) Poems I love.
- (b) Pictures I love.
- (c) Books I love.
- (d) Music I love.
- (e) People I love.

XXXV. "What can I, a girl, do to help?"

At home.

In my school.

In my community.

The world.

XXXVI. "How can we do common things in an uncommon way?"

For additional interpretation of the world fellowship, which can become so easily a part of any program, see the suggested interpretation of the honors which will make them international—see page 290. Even though high school girls themselves may not be interested in honors the adviser of the Program Committee will find there much which is suggestive

CABINET OR COUNCIL TRAINING

It sometimes happens that girls who are elected to office in the High School Club, because of their leadership qualities, do not understand what are the responsibilities which become theirs with office-holding. The week-end Cabinet or Council Training has proved a very effective way of preparing them.

Who—The old cabinet or council, the newly elected one, the advisers, and the secretary. In the case of the independently affiliated high school where the visit of a secretary is not possible, one of the advisers will have charge of the training.

When—For a week-end as soon after the election of officers as practicable, beginning Friday afternoon or evening.

Where—The place should be away from the usual scene of action both for more concentrated work and greater interest. A cabinet or council house-party offers great possibilities.

What—Information.

Inspiration.

Training.

Tentative Program for Such Training.

Friday evening— I. Our responsibility—Retiring president.

II. The girl who leads: The girl who follows
Secretary or adviser.

III. Our purpose: what it means, and how we
carry it out—Discussion.

IV. Closing—cabinet or council member or
adviser.

Saturday Morning—

I. Opening Devotions—Cabinet (Council)
member or adviser.

II. The Young Women's Christian Association
of which we are a part—secretary or
adviser.

III. Parliamentary Drill—this should be short,
“snappy” and stimulating.

IV. The Relation of the Cabinet or Council to
the club as a whole—secretary or ad-
viser.

This may be illustrated by a diagram or
a chalk talk, interesting relationships
figuratively described as follows:

- a. "Your Cabinet or Council the Hub."
 - b. "Your Committees the Spokes."
 - c. "Your Club the Wheel."
- V. How to plan for a Cabinet or Council Meeting—Cabinet or Council member or adviser or secretary.
- A. The following is the usual plan of procedure for a business meeting.
 - 1. Meeting opened by president.
(Something devotional at the beginning or the end of the meeting.)
 - 2. Minutes of the last meeting.
 - 3. Old business.
 - 4. New business.
 - a. Report of all committees.
 - b. Future plans.
- VI. How to plan for a committee meeting.
- A. Regular time for a meeting.
 - B. Outline of business.
 - C. Discussion of work to be done and the best ways to do it.
 - D. Monthly report to the cabinet—this report should include work that has been done and also future plans.
- VII. Discussion of the duties of cabinet or council members—adviser, secretary or member of Cabinet or Council.
- A. President.
 - B. Vice President (membership chairman). Refer to Constitution.
 - C. Secretary.
 - D. Treasurer. (See the Chapter on Organization in this Manual, page 61.)
 - E. Program committee chairman.
 - F. Service committee chairman.

- G. Social committee chairman. Organization of high school and private school associations.

Saturday Afternoon—

- I. Model Cabinet Meeting.
- II. Our Program.
 - A. For the year.
 - 1. For the summer.
 - a. Camps and conferences.
 - b. Community service.
 - 2. For the school year.
- III. Installation services planned and rehearsed.
- IV. Closing.

The right spirit for a cabinet or council meeting can be secured in a number of ways. There are poems, which are inspirational, stories and biographies that challenge us to our best, and which all of us want to use at times, but for those of us who know the inspiration that comes from the study of our Bible and the fellowship of prayer, these latter are the most direct ways.

A RECOGNITION SERVICE FOR NEW MEMBERS

To many members of girls' clubs in the Young Women's Christian Association, the words "Recognition Service" have come to have a very definite and beautiful meaning and because of a desire to make this experience available to all girls who share in the fellowship of work, play, love and worship in the Girl Reserve movement, the following suggestions for a Recognition Service for New Members have been included in this Manual. It is very desirable that for every club the service should have an especial meaning and therefore it is hoped that these suggestions will be adapted to fit the immediate needs. Always there should be beauty and simplicity and a

spirit of reverence; what mode of expression these will find is not so vital, but that they should be ever present is most essential.

Producing Notes:

At the end of the room place a table on which is set a large candle that is lighted. Mark out on the floor, immediately in front of the table, the three angles of a large triangle, which shall serve as guides to the old members of the club when they march in and form a triangle outline. The President of the club and the Vice President head the procession and take their places at either end of the table.

The old members, carrying unlighted candles, march into the room. They advance by twos to the middle of the base of the triangle (D) and there separate, turning at the angle of the triangle and marching to the apex, where they light their candles. They turn and march down the other side to the points E and F. The new members, also carrying unlighted candles, enter the same way and separate at (D) as did the old members. They march in single file, inside the lines formed by the old members. The order of service is as follows:

Processional Hymn—"O Beautiful for Spacious Skies."

(At the close of the hymn, the Vice President steps forward and speaks as follows.)

Vice President: Whom do we welcome to the fellowship of this club?

Old members (in unison): All who work, play and worship with us in a common purpose.

Vice President: In what words do we express our purpose?

Old members (in unison): (Repeat the club purpose.)

Vice President (turning to the President): I present to you these new members.

President: Is it your desire to become members of this club?

New members (in unison): It is.

President: In token of your common pledge with us to share in the fellowship of this club, will you come forward and seek your light where we have lighted ours?

(The new members step forward to the large lighted candle; when they have lighted their candles they march down the sides of the triangle formed by the old members and complete the triangle by forming the base.

Short talk or story by a member of the club or one of the advisers (interpretation of what the club can mean to girls).

Recessional: Hymn of the Lights.

AN INSTALLATION SERVICE FOR OFFICERS OF A HIGH SCHOOL CLUB

The preparation for an installation service must be started several weeks in advance of the date determined for the formal installation. This time is necessary because it is desirable that many parts of the suggested service included in this Manual should be prepared by the new and the old council or cabinet officers. Much discussion will be needed to make it very clear and very attractive to the club members, who really share in it as much as do the officers who are being installed.

Producing Notes:

The service proceeds according to the order indicated below. While the members of the club are assembling, hymns or other appropriate selections should be played. When the processional is ready, play the hymn "Lead On, O King Eternal"; the members of the club stand while the officers of the club, old and new, enter. They are preceded by a girl who is dressed in white. She carries a large lighted candle. Each retiring officer marches with her successor; they all carry candles, and the candles of the retiring officers are lighted. The candle bearer places her

candle on a table at one end of the room and steps to one side. The retiring officers place their lighted candles on the table as they file by and the new officers place theirs in a similar position on the other side. When the processional hymn is ended, all are seated, chairs having been arranged for the officers so that they face the club membership and form a semi-circle about the table. The retiring president arises and tells very simply the story of the choosing of David or the calling of some other great leader of the people. This story may be told in the words of the Bible story or in the girl's own words; it must receive careful preparation, so that none of the beauty and significance of it escapes the auditors. She then repeats the purpose of the club, stating very briefly how the retiring officers have tried to help the club carry it into its work and fellowship. She states that the old officers are about to give their trust to the new officers. When she has said this, all of the officers arise and the retiring president presents to her successor the constitution, and in a few sentences, gives her trust and responsibility to her. The order of the service is indicated below.

I. Music

II. Processional—"Lead On, O King Eternal."

III. President's address and charge to the new president.

IV. New President's response.

V. Retiring Vice President presents the membership roll to her successor and charges her with the responsibility for the club membership.

VI. New Vice President's response.

VII. Retiring Secretary presents record book to her successor, with a brief address.

VIII. New Secretary accepts the charge and the treasurer's books.

IX. Retiring President explains the meaning of the large candle and bids the new officers light their candles from it.

X. Candle Service.

New President (stepping forward, takes her candle and lights it, while she repeats these words), "Jesus said: 'I am the Light of the World.'"

When she has returned to her place, the new Vice President steps forward and lighting her candle, repeats: "The True light, even the Light which lighteth every man coming into the world."

The new Secretary repeats, as she lights her candle, "Light shall shine out of darkness."

The new Treasurer repeats: "Jesus said 'Ye are the light of the world. A city that is set on a hill cannot be hid.'"

The retiring President speaks, saying: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The retiring officers then step forward, take up their lighted candles and join with the new officers in a prayer such as the following:

"Light of light, that shined ere the world began,
Draw thou near and lighten every heart of man."

XI. Recessional Hymn—Hymn of the Lights.

The candlebearer, having taken her candle, leads the recessional, followed by the new officers, marching two by two; the retiring officers follow.

CONTENT AND METHOD TYPICAL OF A PROGRAM FOR YOUNGER GIRLS IN BUSINESS AND INDUSTRY*

All programs for younger girls in business and industry must take into consideration the fact that the needs of the girl

*The majority of these suggestions have been taken from the Commission reports of the various Councils for Younger Girls in Business and Industry held during these past two years, and from programs worked out by the girls through their own committees in local Associations. It is hoped that they will prove suggestive to other groups of girls as they plan their own programs.

between fourteen and sixteen are often very different from those of the girl between sixteen and eighteen. These differences, however, can often be met not so much by a change in subject or content as by a different method of presentation. The older girl is more sophisticated, feels more grown up, has often more freedom from home restraint, has sometimes reached a different relation with her men friends, and should have a feeling of greater responsibility toward work and her place in the industrial or business world. All of these things make possible a program more "formal" in its presentation.

With both groups of girls, care should be taken to correlate program work with the programs of the industrial department and with the department for business and professional women. If this is done, the transition from girls' work to either of these is easier.

A wise use of leisure time is one of the most vital factors to take into consideration in programs for this group of younger girls in business and industry. Their desire for singing, dancing and "shows" may be directed easily to folk dancing, gymnastic drills, dramatic art, nature study and good reading.

The following program suggestions have been grouped under the four elements which constitute the basis of all the Girl Reserve programs—health, knowledge, service, spirit.

I—Health.

Just as soon as possible every girl should realize through a talk, a discussion, a demonstration or an exhibit, that health is no longer to be considered a luxury but a social responsibility, and that the health of the individual bears directly upon that of the home, the continuation school, the place of work, and the community. The Girl Reserve health slogan is "Stand Up Straight" and "Sit Up Straight"—inside and outside—"S.U.S." The slogan itself can be worked into a clever poster and the letters "S. U. S." may be used in many ways.

Through cooperation with the health education department of the Association, if it exists, arrangements should be made for a physical examination of every girl. The examination should be followed by the individual exercises necessary, gymnasium, classes, games which develop group and team spirit, indoor track meets, swimming, talks and demonstration of first aid, footwear, posture, healthful clothing, proper food, ventilation and sanitation.

The last seven suggestions should be worked out in just as graphic and visual a way as possible. For instance, the pictorial poster method might be used. This has proven especially effective at centers or club rooms where groups of girls gather at noontime and it would be equally effective with work done at the Association building at night. Take the subject "footwear." Make two posters, alike in size and coloring; label one "Two Feet of Happiness," the other "Two Feet of Unhappiness." On the first place a picture of a most attractive girl or several girls, wearing the standard, common-sense shoe; on the other a girl in a pointed toe, high-heeled pair of shoes, looking pained and tired. Later on if the posters cause discussion, as they are sure to, definite information as to price and place for purchasing might be added to the first poster. Another clever poster bound to cause laughter and comment is the outline of the sole of a foot, each toe plainly visible and in the center of the sole these words, "A Five Room Apartment—A Room for Every Toe." Clever figures in bright colors at either side make this most attractive.

An exhibit of common sense shoes may possibly be obtained from a local shoe man and be displayed after such posters have become familiar. Write Bureau of Social Education, 600 Lexington Avenue, for information and material.

This poster idea can be carried still further and evolve into a series, placed in the club rooms one after another, thus causing great curiosity and amusement. "It's just like a serial in

the Cosmopolitan," one girl was heard to say. Here is an illustration of how a series of foot posters can really become a series of "foot-talks." The entire set may be placed on view at one time or one by one they can appear:

Foot Talks.

Another series could be the following:

"Aids to Good Health."

Still another series along this line:

Quick Lunch.

Nutritious Food.

These posters have been given here in the hope that these or far cleverer ones can be made by some "artist" among the girls or on the Girls' Work Committee.

Simple drawings like these, or with the same general idea, and a clever application of paint can do more to attract the eye of the younger girl in business and industry than all the lithograph posters imaginable. Something that is hand done has its attraction. This poster method is often far more effective than any amount of lecturing or "preaching." A large number of people in this world are "eye-minded," not "ear-minded," and the pictorial will carry a meaning to them more quickly than the spoken word. Poster work of this kind has often led to a demand for "Talks" and gives much opportunity for constructive conversation with individuals. A chance for a snappy, ten-minute talk on a lunch that really counts for something versus one which consists of a sundae, a jelly doughnut or fried pie is striking at the real root of the girls' living and thinking.

The following Health Code is one which was originated by younger girls in business and industry. Such a code printed on attractive cards and given to each Girl Reserve might do much to make health mean something vital to a girl as an individual and to the group as a whole. An enthusiasm for health needs to be aroused and can be if all are bent on obtaining it.

How About You?

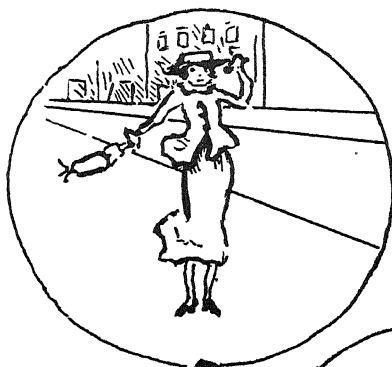
*Are you changing the general trend of your foot-shape?
causing discomfort and awkwardness?*



*Nature created the foot
to fit in the simplest foot
covering, the moccasin.*



*The child of six can play comfortably
in the sandal.*



How about you? Do you consider the French heel a necessity to be "grown-up?"



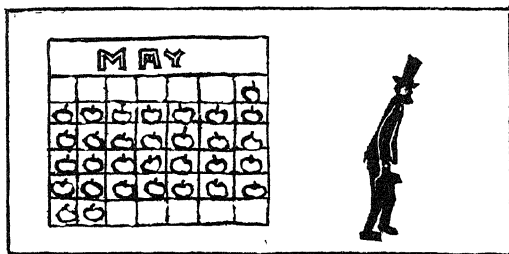
Or do you let Nature decide your foot-gear for you?



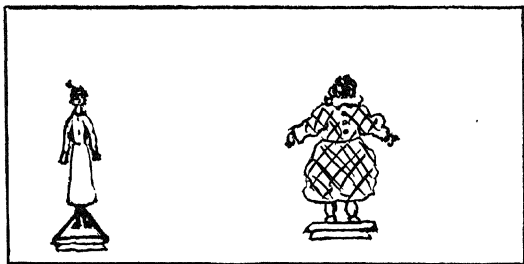
With ease the girl of twelve years, walks her eight blocks to school.



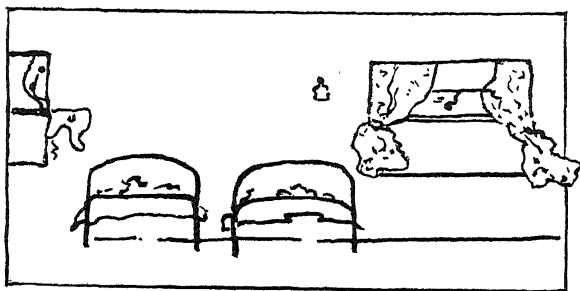
Aids to Good Health



"An apple a day keeps the doctor away."



Don't permit your weight to go to extremes.



Sleep with your windows wide open.



Walk one hundred miles a month.



Drink plenty of water each day. It aids digestion.

Quick Lunch



Thorough mastication creates easy digestion.



*Drink milk instead
of coffee.*

*Eat one green vege-
table a day*

*Eat plenty
of fruit.*

Nutritious Food



Eat wholesome foods, lots of fruit and vegetables.



Drink eight glasses of water each day.

Health Code *

- I. Eight hours sleep every night.
- II. Eat wholesome food three times a day at regular intervals (this means a real luncheon, not two sundaes).
- III. Drink six glasses of water daily.
- IV. Wear, if possible, loose clothing, low-heeled, square-toed shoes.
- V. Remove damp clothing as soon as possible.
- VI. Bathe in hot water at least twice a week.
- VII. Exercise out of doors one-half hour daily (walking to work will help to do this).
- VIII. Adopt health habits to insure daily bowel regularity.

Outdoor activities such as hiking, skating, camping, volleyball and tennis should be provided. For some girls Saturday afternoon is a possible hiking time. For others Sunday afternoon is the only possible time. A picnic supper on a Saturday or Sunday hike is good fun. Hiking is always a joy provided the person in charge has the "spirit of the road" within her and is ever alert to the beauty by the way and overhead in the sky and knows interesting games to play enroute and stories to tell at supper time or around the camp-fire.

Recreation.

One of the greatest needs of the younger girl in business and industry is the opportunity to meet boys and men in a natural, normal way. Any recreation plan should take this into consideration and provide for the "mixed party" and for that atmosphere in the Association which spells "friendliness" and "home" to the girl and her man friend.

*Written by younger girls in Business and Industry, East Central Field.

. It is very often possible to use the "men friends" as assistants when a circus or stunt is going on. Standards of action can often be established while setting up a stage or while decorating. The normal significance of any social activity is two-fold, the quality of the thing itself and the way in which it is done. The impression which these activities are leaving upon the minds of girls and men can never be accurately forecast but it is safe to say that each one makes its mark upon their lives and unconsciously standards of action are built up which will form the social fabric of whatever community they will live in later in life.

Material on Health Education and Recreation.

See Chapter II, Section V, Health Education and Recreation.

Write to the Bureau of Social Education for additional information, pamphlets and suggestions, 600 Lexington Avenue, New York City.

Write Child Health Organization of America, 870 Seventh Avenue, New York City, for the Child Health Alphabet.

Cho-Cho and the Health Fairy, demonstration pamphlets and other bulletins. Enclose 50 cents and a sample set of all material will be sent to you.

Write to the Superintendent of Documents, Government Printing Office, Washington, D. C., for pamphlets entitled "Summer Health and Play School, Teaching Health."

Write to the Bureau of Public Health Education, care Department of Health, 139 Center Street, New York City, for "Keep Well" leaflets, especially No. 17, "Simple Wholesome Lunches for Working People."

II—Knowledge.

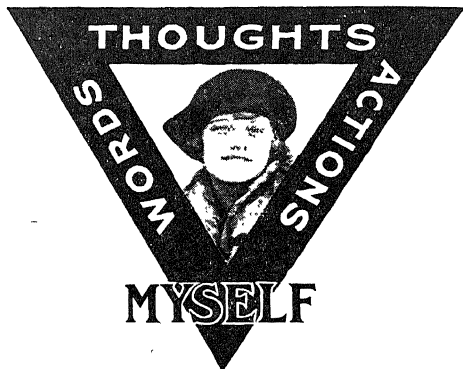
The kind of educational work suggested for younger girls in business and industry under this section of Knowledge is most important for the reason that in the present scheme of education and guidance this girl is less well provided for than



*How does my amount of sleep
affect my work? Is it easy to be
cheerful when I have a headache?
Are many illnesses caused by one's
own carelessness? What responsi-
bilities to others does one have for
keeping well?*



*Why are there so many songs written
about smiles? How does being grouchy
affect others? Am I increasing my
circle of friends by being friendly?
Is my Spirit loving, cheerful and helpful?*



If I could hear my conversations repeated at the end of the day, would it make any difference in what I say? Are my thoughts kind and true before I speak of another? Have I the courage to say what I know is true? Which are louder: actions or words?

any other group. In some communities there are as yet no continuation schools and so no study is required. Night schools provide the opportunity for some girls but even so there is usually the chance for the kind of work here outlined and it is needed. The girl who leaves school at fourteen in a very short time drifts away from her former school mates. She has, perhaps, disliked the formal class work of the school and has vehemently declared that she "hated school and books." Perhaps she did, but there is in her just the same a longing for self-expression which cannot be complete without more education and guidance. Unless some definite help is given her between the age of fourteen and eighteen, she is never going to meet in a congenial way her former school mates who come into business or industry at eighteen or twenty with more school background. One of the difficulties of programming for business girls between eighteen and twenty-two is their difference in background and educational advantages.

By following some of the suggestions here given under "Knowledge," it would be possible to have two or more times during the year exhibits of style-craft work, dramatic presentations, and poster exhibits by both younger girls in business and industry and high school girls. They are all Girl Reserves or younger girls in the Association and a joint piece of work which takes for its preparation a joint committee would do much to keep the groups together and make both see that in their work in the Association they have a common ground.

Talks and discussions of chances for promotion given by business men and women, definite personal help given each girl, and when possible a real "vocational conference" in cooperation with the schools and other agencies are greatly to be desired in a program for younger girls in business and industry.

Intelligent citizens are needed to-day as never before. Girls everywhere want to "know" if only the right approach is made. Younger girls in business and industry are not ordinarily interested in classes. Information like everything else, must be pre-

sented to them in a graphic, visual, active way. The poster method described in the preceding section, plus the following suggestions may help include this phase of work in a program:

A. Dramatics.

Charades.

Plays.

Pageants.

Pantomimes

Style Shows.

Foot and shoe exhibits.

"Movies."

Dramatic work like every other activity in a program should be done with the object of developing initiative and personality. The dreams of what one would like to be can come true for the period of time one is living the part of some girl in a play! To really be a character for two weeks at rehearsals and on the final night of the performance often makes one a different person for all time. The influence of the play is great and should never be under-estimated. (See Chapter VI, Section V, on The Place of Drama in the Girl Reserve Movement.)

The average group of younger girls in business and industry are not interested in a play or pageant which takes a great deal of time and energy given to rehearsals. The short, simple play, full of action and quickly prepared is always to be chosen. The following plays are suggested:

1. Mrs. Oakley's Telephone—
Samuel French & Co., 28-30 W. 38th St. New York.
2. Ope-o-me-Thumb—
Renn & R. Pyree, Samuel French, N. Y., 25 cents.
3. Six Cups of Chocolate—
Edith V. B. Matthews, Harper & Bros., N. Y.
4. Land of Heart's Desire—
W. B. Yeats, Walter H. Baker, Boston, Mass.
5. A Brown Paper Parcel—
M. S. W., 2 characters, Samuel French, 25 cents.
6. Mechanical Jane—
M. E. Barber, 1 act, 3 characters, Samuel French.
7. Engaging Janet—
Ester W. Bates, Penn Publishing Co., Phila, Pa.

8. The Puppet Princess—
Houghton-Mifflin, N. Y.
9. The Good Old Days—
Alice C. Thompson, Penn Publishing Co.
10. Portmanteau Plays—
Stewart Walker. (This is a collection which includes many possible plays.)
11. Suppressed Desires—
Cook Publishing Co., 3 characters, 30 min.
12. Mrs. Pat and The Law—
Lady Augusta Gregory.
13. The Fan and the Candle Stick—
Mary McMillan. (In book by that name; ask in any Public Library.)
14. Harvard Plays—Brentano, New York—
Three Pills in a Bottle—Rachel Lyman Field. Volume I—\$1.25.
The Florist Shop—Volume II—\$1.25.
15. The Piper's Play—
Samuel French, N. Y. 25 cents.
16. The Traveling Man—
Lady Augusta Gregory, John W. Luce & Co., Boston, Mass.
(In addition to these suggestions, write to The Womans Press for
"A Second List of Plays and Pageants.")

A "Foot and Shoe" show can be made most interesting by having a regular "parade" of girls with various kinds of shoes. Stretch a curtain or sheet across a stage letting the bottom fall about three feet above the floor. Have girls with good and bad shoes walk behind it, thus showing just their feet and ankles. Actual "Shoe exhibits" may be obtained by writing to the Bureau of Social Education, 600 Lexington Avenue. A foot film is also obtainable for certain occasions.

Pantomimes or "movies" worked out by the girls on all kinds of subjects such as "Travel," "Clothes," "Table Etiquette" are simple and most effective in result. Poems, stories and songs can also be handled in this same way. A suggestion for a "Table Etiquette Movie" is as follows: Have a table correctly set. Four or any number of girls sitting on one side—the same number on the other. The first four do incorrectly everything connected with the meal from the opening of their napkins to the final rising from the table. The other group does everything correctly. While no words are needed, a song at the very end which sums up the fun may be a clever addition.

B. Pictures:

Good pictures are one of the most educational of all "tools"

in work with girls. Their very existence in a club room or center is an indirect method of education. They can be made the subject of conversation, of discussion and means of illustrations. Tableaux can be worked out from them—color values and good and bad lines can be illustrated by them. It is sometimes possible to have an “art gallery.” This may be made by securing prints of well-known pictures from George P. Brown Company, Beverly, Massachusetts, or from the Perry Picture Company, Malden, Massachusetts. Mount the pictures on heavy brown paper and place them on bulletin boards or suspend them from cords stretched from corner to corner of the club room. A series of pictures on landscapes, both by old masters and modern painters, or a display of Madonna pictures, or a series of pictures by one artist such as Corot, Israels, or Raphael, or a modern painter like Maxfield Parrish, might well be included in such a gallery. A committee composed of club members and an adviser should be responsible for knowing the names and the significance of these pictures and should extend to the community, mothers and fathers or family groups, an invitation to come to the exhibit.

C. Music:

Music if properly handled is of infinite value to the spirit and the body. A group of tired girls can be *re-created* by good group singing. Every club room and center should have a good piano and plenty of *good* music. The transition from a cheap, popular song to a beautiful hymn is not a difficult one. The love for “jazz” is a youthful expression of super-abundant life and energy which can be turned into an enjoyment of music which lifts and helps one to live abundantly. Group singing cannot be emphasized too strongly. Glee clubs are often possible but if they are not, group singing is. Sunday afternoon or evening “sing-songs” are always enjoyable. The national songs and the folk songs of girls where parents have come from other lands are a great contribution to a club meeting or a noon or evening “get-together.” One group of Girl Reserves composed

of ten nationalities learned many songs of each country by having the different girls teach the group.

Singing at camp—on hikes, on all occasions will make girls sing at work and at home, if not actually, at least in spirit.

Besides singing, there are the violin, the ukulele and other instruments which can be used in general program work. (See Section V, Chapter XIII, page 526, on The Place of Music in the Girl Reserve Movement.)

D. Style-Craft:

1. Hat Making—

Within twenty to thirty minutes a clever milliner can demonstrate the making and trimming of a hat. Such a demonstration made at a center or club room at noon in spring or fall will often cause a demand for a short, informal series of "lessons." This becomes an informal group rather than a "class."

2. Organdy Collar and Cuff Sets—

An improvised bulletin board on which are placed several sets of the simplest but daintiest of organdy collars and cuff sets causes an immediate demand to be "shown how." Such sets cost so much when bought and so little in comparison when made and they are so stylish! (This can be done with various articles of dress.)

3. Tie-Dyeing—

Directions for this may be found in the November, 1920, Ladies' Home Journal or in any book on Arts and Crafts.

4. Dress-Making à la Carte—

On a medium sized piece of cardboard, each girl pastes the picture pattern of a dress she would like to have. Beside the pattern she pastes a sample of the material and of any trimming needed together with the price per yard of each and the amount needed. An entire wardrobe or "trousseau" may be worked out in this way and a prize given for the prettiest and most inexpensive.

E. Outside Speakers:

1. Vocational Work—
 - a. The road ahead—where does it lead?
 - b. What does a business man expect of a business girl?
Ask a business man to give a talk.
 - c. What lies behind and ahead of the pay envelope?
2. Thrift.
3. Travel talks.
4. Hair fashions—given by a hair dresser who understands girls. (Include care of hair.)
5. Hand fashions (manicuring) and face fashions (care of the skin).
6. Help.
7. Books—why—when—where?
(A librarian can often give a most interesting twenty-minute talk on this subject.)
8. Working and living.
 - (a) Ways and means for showing initiative and originality in factory and commercial work.
 - (b) Causes of fatigue and ways of counteracting it.
 - (c) Dangers connected with the particular industry in which the girls are working.
 - (d) Safety devices necessary for certain kinds of work.
(Cooperation of employers and of Health Education Bureaus might easily be obtained for this sort of work. A short talk followed by questions and discussions would be most worthwhile.)

F. Open Forums:

These should be as far as possible in the hands of the girls and may take the form of debates, short dramatic skits, informal conversations or carefully planned discussions.

1. What lies behind and ahead of the pay envelope?
Have health, skill, promptness, loyalty to work, dress and manners anything to do with this?
2. Telephone manners.

3. "Fans":

Baseball, Japanese, movie, window.

When is a fan not a fan?

Are fans necessary?

Name some ways of "fanning out."

Do you know any girls who are window fans?

How does it affect them?

4. Modes—Manners—Customs—Costumes.

In an office.

At any social function (especially at a dance hall).

On the street.

In the street car and on the train.

This may be worked out easily in a dramatic way. For instance, the one "in an office" offers the opportunity for three short, "snappy" scenes—one occurring at 8:30 or 9 o'clock in the morning, showing the opening of an office, the tardy stenographer or bookkeeper, the exchange of greetings and all the by-play which is usual; the second at the noon hour, showing the busy hour of the day, tempers frayed, telephones ringing, girls planning for luncheon appointments among themselves or with the men in the office or men who have come in; the third at closing time, showing the girl's attitude toward her work. The girl's interests, both constructive and destructive, could be shown by the various bits of conversation floating about as the girls make ready to leave the office.

"In the dance hall"—any representation made should include a demonstration of the correct position in dancing.

"On the street" and "in the street car and on the train" could be well worked out by having one group of girls do the objectionable thing and another group do the opposite.

In all these dramatic presentations much can be taught by the kind of costume worn and the style of hair-dress-

ing. The good and the bad should be shown in each scene.

5. Health; a luxury, a necessity, or what?

Is there any relation between health, efficiency, "looks," disposition, etc? See the pamphlets prepared by the Bureau of Social Education and for sale by The Womans Press, 600 Lexington Avenue, New York City. Also see Section V, Chapter II, and Ten Talks to Girls on Health, The Womans Press.

6. Who makes the better citizen, a business man or a business woman?

See "The Woman Citizen," published by The Woman Citizen Corporation, 171 Madison Avenue, New York City.

See "The Young Woman Citizen," Mary Austin, The Womans Press.

See also outline questions for "The Young Woman Citizen," by Mary L. Cady, The Womans Press.

See "Your Vote and How to Use It," Mrs. Raymond Brown.

All of this resource material may be secured from The Womans Press, 600 Lexington Avenue, New York City.

7. Who makes your laws, you or the politicians?

Do you take what is "handed to you" or do you help "to hand out" what is to be taken?

8. The Ten Best Books I Have Read.

9. The Magazines I like Best.

10. "Blue Triangle Aerograms."

Messages from the Blue Triangle Centers throughout the world. Write the Foreign and Overseas Department, 600 Lexington Avenue, New York City, for helpful suggestions.

11. Industrial girls in other lands.
12. History of industries such as silk weaving, etc., beginning with the cocoon. (These can be worked out dramatically.)
13. A. "T. and E." Program (Thrift and Efficiency).

- a. The Twin B's (Budgets and Business).

The keeping of personal accounts, planning a personal budget, keeping of a personal bank account can all be emphasized under this topic.

- b. The Twin S's (Saving and Spending).

Graphic material of all kinds, including posters, should be used in developing this program. Sample budgets worked out by the girls themselves, a simple accounting system for personal use, the how and why of savings and checking accounts, should all be featured at this meeting. Possible means for increasing interest would be the suggestion that the group work out a thrift acrostic and adopt it for their slogan; for instance,

Thoughtful.

Honest.

Resourceful.

Intelligent

Firm

Temperate.

The girls should put this
in their own "language."

The following Thriftograms taken from the Savings Herald, published by the Eighth Federal Reserve District, St. Louis, Missouri, may be useful in a supplementary way:

Old Man High Cost of Living shaves the dollars; it is up to you to save them.

Come easy, go easy is the material used to pave the hills to the poorhouse.

You don't need a ouija board to find out what's going to happen if you keep on spending all you earn.

- c. When is money really saved?

- d. Does my vacation belong to me?

14. Hopes and Hope Chests.

This offers a chance to show efficiency of planning, buying, and system in general. Different girls can be asked to give their ideas of how best to prepare for a hope chest and what it should contain.

15. Good Citizen at Work.

• Emphasize spirit and standards.

16. "Pegs and Holes."

Do you know any girls who are round pegs in square holes? Why are they? Do you know the opposite? Which are you going to be? What can work mean in a person's life?

17. "Links"—my employer, my work, my associates, and myself.

Develop this idea along the line of the links in a chain, where each one is absolutely essential to the strength of the entire chain, and if one breaks or is weak the strength and service of the whole are lessened.

18. Homes and Home-making.

How can a girl away from home still surround herself with the home atmosphere? Can a room in a boarding-house be made "home?" What makes a real home? (This discussion will lead naturally to a discussion of the ideal home which every girl wants.

See "House and Home Series," Elizabeth Jenkins. A series of pamphlets for sale by The Womans Press with such titles as "Planning the House," "Furnishing the House," "A Budget of Personal and Household Accounts."

19. Dress.

The following material will prove suggestive for forum discussions, dramatic presentations, posters, tableaux, or pantomimes.

It is important that a girl be helped to form right standards of dress during the adolescent period when her interest in clothes is greatest.

Ideas to instill:

1. It is not money but mind which produces good taste.
2. Do not mistake the costly for the beautiful.
3. Simplicity does not mean plainness nor poverty, but is the very foundation of beauty and refinement.
4. Imitation in shoddy suits or jewelry is insincerity. An honest, frank use of plain, inexpensive material worth the price paid for it, reflects more credit on the wearer.
5. It is not necessary to follow strictly the dictates of fashion. Be individual. Sometimes your type can't wear certain styles.
6. Wear dress suited to the occasion.
7. Be careful about choice of accessories.
8. Comfort and health must not be sacrificed.
9. Beauty, wherever found, in pictures, architecture or costume is based on definite art principles.

ART PRINCIPLES APPLIED TO COSTUME DESIGN.

Read Arthur W. Dow—"Composition."

Art study is the attempt to perceive and to create fine relations of line, mass and color. Good spacing or proportion is the very ground work of design. Ways of arranging and spacing to create a harmony may be called the

Principles of Composition.

These are:

1. Opposition—Two lines meeting at an angle form a simple severe harmony. This gives an impression of abruptness.

2. Transition—If the corner where two lines meet is softened into a curve, the opposition is softened and an effect of unity and completeness produced.
3. Subordination—Unity secured through the relation of principal and subordinate. Example: A tree trunk with its branches. This principle governs the distribution of "Dark-and-Light."
4. Repetition—The opposite of subordination. The production of beauty by repeating the same lines or masses in rhythmical order.
5. Symmetry—An arrangement in exact balance. This is another way to satisfy the desire for order and good arrangement.

Art Elements.

A. Line.

B Dark-and-Light.

C. Color. To describe a color tell its

1. Hue—the name of the color—as red, yellow, etc.
2. Value—whether it is a dark color or light.
3. Intensity—Whether it is bright or dull.

A—LINE IN DRESS.

The silhouette of the costume makes a certain line. Then there are others on the dress, such as tucks, stripes, rows of buttons, etc. Let these lines follow the structural lines of the body as the lines of doors and windows do on a building.

What lines to avoid if you are stout:

1. Horizontal lines, such as are formed by belts, broad shoulder effects, ruffles, the line of the sleeve ending at the elbow which is on a line with the belt.
2. Avoid tight blouses as well as very baggy, and coats ending at hips or Eton jackets.

3. Avoid anything which will lead the eye across the figure, such as pockets at the hips.

4. Do not wear flat hats trimmed in horizontal lines.

Stout people should wear dresses, which present a long unbroken silhouette and use trimming of buttons, etc., near the center of the figure. Wear pointed neck, not round or square. Build the hair high on head or wear hats which add height. Do not wear "headache bands."

The slender type needs to emphasize lines to increase her width. She may wear all that her stout sister cannot.

Avoid: Yokes whose lines meet in angles over the chest. These will make her appear hollow chested. Round yokes and neck line are best.

Avoid tight sleeves and severe lines in opposition in waist, sleeve, skirt or hat.

Do not arrange the hair out of all relation to the size and shape of head and neck.

Do not adopt an angular, unrhythmical hair arrangement. Do not wear it built too high nor sliding down at the back of the neck.

Do not adopt a style just because everyone else is wearing her hair that way.

B—DARK AND LIGHT.

The design in the textiles worn, the use of different materials in trimming make the Dark-and-Light of a costume. Good designs are not those that are an imitation of nature. The charm of the simplest flower is lost when used in endless repetition. Choose simple designs which are well spaced.

Stout people should avoid conspicuous stripes or borders, plaids, bold designs, large dots.

Light shoes should not be worn with dark dresses unless you wish to draw attention to your feet.

C—COLOR.

Color Harmonies:

1. Complementary—The colors opposite each other on the color chart emphasize the intensity of the other. To make them into a harmony use one in a small space and the other in the largest space. The small space may be bright, if the large space has its opposite very dull.

2. Dominant—Use two or more values of one hue such as light grey-green and dark grey-green.

3. Analogous—Use hues in which one color plays through all. Examples: Yellow-green, green, blue-green. Warm colors are the flame colors: Red, yellow, orange. Cool colors are blue, purple, green.

Types and Colors:

Stout people should avoid brilliant colors.

Thin people should wear warm colors.

Every costume should have a touch of warm color somewhere.

HAIR.

Yellow and red haired people are warm haired.

Black and grey are cool.

Therefore to bring out the hair wear some contrasting color

If a black haired person wears black only the quality of blackness is felt.

Avoid brown if you have grey hair. But do wear warm colors.

COMPLEXION.

Sallow skin—

Avoid white and black and green. Sometimes coral, heliotrope or turquoise.

Wear rich cream or buff.

Pale skin—

Avoid too strong colors.

Brunette with flushed cheeks may wear strong colors.

EYES.

Repeat the color of the eyes somewhere on the costume.

Accessories—

Avoid noisy hair ornaments or bracelets, etc., especially when at work.

Powder simplifies the planes of the face and emphasizes the main features.

Therefore do not use too much on the nose. It may look like a beacon light.

Paint is unnecessary if you are healthy. We do not dress to appear before footlights.

Shoes should be chosen for comfort and health.

G. Stories.

Story-telling if well done will always have its appeal for an adolescent girl. It is often possible for an inexperienced story-teller to half read and half tell a good story. A successful method of interesting girls in reading worth-while books is to tell part of the story—stopping at a most exciting point and say quite casually that the rest is to be found in “this book” and display the book. See Section V, Chapter V, page 392, on Story Telling.

Any good story found in a magazine or book form can be retold in an interesting way. Consult local librarian for lists of stories and new books in demand by girls.

Story-telling may often take the form of a “book review” of some popular book. The main facts of the story can be told in an interesting way and sometimes a few girls can present a few scenes in a dramatic “skit.” Two books which have proved successful for such reviewers are:

Slippy McGee—Marie Conway Oemler.

Shavings—Joseph Miller.

III—Service.

According to the Commission reports of the girls, service should be along two lines:

A—Social service training.

B—Concrete expression.

A. Social Service Training.

1. Informational meetings including discussion on such subjects as:

- (a) Red Cross.
- (b) Americanization.
- (c) Juvenile court work.
- (d) World fellowship.
- (e) Industrial Standards of the Y. W. C. A.
- (f) Eight-hour day.
- (g) Minimum wage.
- (h) Health insurance.
- (i) Child labor laws (federal and state).
- (j) Mother's pension funds.

B. Concrete expression of service to be shown.

1. Through the group by:

- (a) Christmas parties for children.
- (b) Making scrap-books for children's wards in hospitals.
- (c) Making toys for hospitals, homes, day nurseries.
- (d) Adopting a child and doing all possible for it.
- (e) Adopting a family—meaning by this that the Girl Reserves will act as friendly visitors, helping as much as possible and putting the family in touch with the right social agencies.

2. Through each individual in the group (i. e., a *personal* responsibility) by:

- (a) Giving at least one day's salary each year to a Y. W. C. A. secretary in some foreign country (pre-

ferably the one the local Association is helping to support).

- (b) Knowing and urging other Girl Reserves to know the child labor law of the states.
- (c) Using influence to keep girls in school and to report violations of child labor law to the girls' work secretary.
- (d) Knowing something of mother's pension funds and other legislation affecting women and children.

(These last three are services of the finest kind because it is only by women and girls everywhere understanding conditions that laws can be effectively made and kept. Girl Reserves are not too young to help all fellow-workers.)

- (e) *"Every Girl Reserve being a real Girl Reserve 365 days of the year at work, at home, and at play."*

IV—Spirit.

Spirit and Service go hand in hand and the recommendation of a group of Girl Reserves in one section of our country that "every Girl Reserve be a real Girl Reserve for 365 days of the year at work, at home and at play" is the basis of the first two suggestions for making the spirit of all program work for younger girls in business and industry the vital factor the girls want it to be. They recognize that the spirit side of the program must permeate it as a whole—not merely by a ten-minute moral talk—nor by singing hymns, nor by reading from the Bible does real spirit creep into a program. It must be present in everything and must be related in a concrete way to their work—their home life—and their play.

A wise man in his will once "bequeathed to children the yellow shores of creeks and the golden sands beneath the waters thereof, and the dragon flies that skim the surface of said waters, and the odors of the willows that dip into said waters,

and the white clouds that float high over the giant trees." It is this spirit of the great out-doors of God which is needed in a program. It is this feeling of the joyousness of living in a world which, even if it does not offer many chances to look upon the "yellow shores of creeks" and their golden sands, is the world of God. He has put people in it to help make it as He wants it to be. They are here because they have work to do for God in all of their daily living. This is the spirit which will make a Girl Reserve the kind of a girl who can live as a Christian at her work and in her home and in her community.

All of the following suggestions are made with this thought of helping the girl to see the connection between certain great principles of Christian living which have come out of the experience of the past and her own little every-day problems.

- (A) Interpret by means of stories (Bible and other stories), by poems, talks, discussions, dramatic presentation, the underlying meaning of the Girl Reserve Code. This code is a girl's expression of the spirit of the Y. W. O. A., and can mean much to a girl as she tries to live her life to the fullest.

As a Girl Reserve I will be:

Gracious in manner,
Impartial in judgment,
Ready for service,
Loyal to friends,
Reaching toward the best,
Earnest in purpose,
Seeing the beautiful,
Eager for knowledge,
Reverent to God,
Victorious over self,
Ever dependable,
Sincere at all times

These codes are printed in an attractive way on small cards and may be obtained, free of charge, one for each Girl Reserve, by writing to the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City. They are given only when the group of girls is registered at National headquarters. (See page 46 for an interpretation of the Code, and page 690 for a Symbolic Interpretation.)

- (B) Interpret, in the same concrete way, the following Business and Industrial Code, written by the girls themselves. This also might be printed in an attractive form by a local Association if it seems a good plan and given to each girl:

1. Be square and always on the job.
2. Do our work cheerfully (when rush orders come, don't grumble but smile and work).
3. Give our employer the best that is in us for the full time we work.
4. Try to use better language ourselves and help others to do the same.
5. Be good cooperators or team-workers. Do our share in keeping the place in which we work attractive. This means work-room, lockers, and rest rooms.
6. Do all our work in the spirit of a Girl Reserve, which is "to find and give the best."

- (C) Stories, poems, music used in connection with any part of the whole program or as a special feature can always mean much.

- (D) Beautiful initiation services or opening ceremonies all help to awaken a sense of the beautiful and a feeling of worship. If a prayer is used at the closing of any meeting or as part of a ceremonial, the following are suggested. It is often a good plan to have the

Girl Reserve group adopt a prayer which belongs to them as a group and one they use whenever they want to. Either of these or one written by the girls themselves might serve this purpose:

A Girl Reserve Prayer.

"The day returns and brings us the petty round of irritating concerns and duties Help us to perform them with laughter and kind faces let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."*—Robert Louis Stevenson.

"Grant, oh Lord, that what we say with our lips,
We may believe in our hearts
And practice in our lives."

The following Initiation Service is suggested as a possible one:

Initiation Service.

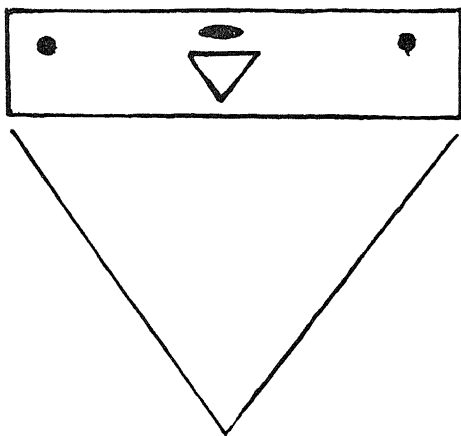
PRODUCING NOTES.

Have soft music played while new members enter the room and take their places in triangular formation (chairs previously placed) in front of long table.

After all the new members are seated, the three committee chairmen, or club officers enter and take their places behind the table on which are three lighted candles. The central candle is the largest and behind it is placed a large blue triangle made of pasteboard or ribbon. This candle symbolizes spirit—the keynote of the Girl Reserve work. The other two smaller candles are identical in size and symbolize Knowledge and Health. Choose a girl with a musical voice that carries well. A voice

* From "Prayers Written at Vailima"; copyright 1898, 1904, by Charles Scribner's Sons. By permission of the publishers.

is heard from behind screen, placed at the front; it recites the following.



“King’s Daughter!
Wouldst thou be all fair,
Without—within—
Peerless and beautiful,
A very queen?
Thou must begin
And build with care
A Holy place.
Watching ever, praying ever,
Keep it fragrant, sweet and clean.
So, by God’s grace, it be fit place—
His Christ shall enter and shall dwell therein.
Thy temple face is chiseled from within.”

Solo (by a girl).

President or Scout chairman rises and reads, or repeats:

“We would be true for there are those who trust us.

We would be pure for there are those who care.
We would be strong for there is much to suffer.
We would be brave for there is much to bear,
We would be friend to all, the foe, the friendless,
We would be giving and forget the gift,
We would be humble for we know our weakness,
We would look up, and laugh, and love, and lift."

She continues: "This group of Girl Reserves proposes to carry out this spirit and asks if you wish to join and help them?"

New members: We do.

Scout chairman or president: Will you repeat with me the slogan of the Girl Reserves?

Slogan: "To face life squarely."

Purpose: "To find and give the best."

Code: As a Girl Reserve, I will be—

Gracious in manner,
Impartial in judgment,
Ready for service,
Loyal to friends,
Reaching toward the best,
Earnest in purpose,
Seeing the beautiful,
Eager for knowledge,
Reverent to God,
Victorious over self,
Ever dependable,
Sincere at all times,

I will do my best to honor God, my country, and my community, to help other girls, and to be at all times a loyal, true member of the Girl Reserves.

President: On behalf of all Girl Reserves I welcome you into membership and as a symbol of our club life ask that you light your membership candle from this our symbol of spirit. In so lighting your candle you are accepting the trust of all

Girl Reserves, the trust of a healthy body, an alert mind, a willingness to serve, a desire to be a Christian citizen.

(Soft music while new members file before table and light candles—all resume places in triangle as before.)

President: We are standing in the form of a triangle, which symbolizes the three-fold purpose of our club in its care for the body, mind and spirit. A three-fold cord is one which is not easily broken, and as we bind ourselves together let us pledge to give our best in the spirit of usefulness, friendship and service.

(All remain standing while the voice from behind the screen reads): "Everywhere, always, in sunshine, in shadow, in joy, in disappointment, in success, in defeat, we, the Girl Reserves of America, follow the gleam. If once we fall we rise to face the light; if once we fail, we fight again to win; we cannot be lonely—we stand together. From North to farthest South, from East to distant West, ours is the surest quest. We know the One we follow."

(Same voice alone, or the entire group if song has been learned previously, sing):

Music—"O Beautiful for Spacious Skies."

Oh Spirit Voice that leads us forth
Along the great highways;
Oh Beacon Light that guides our course
From darkness into day.
Association Spirit! Our voices rise to say
We pledge our loyalty
To the Y. W. C. A.
O, beautiful for Pilgrim feet
The road thy light reveals.
We tread the path with footsteps fleet;
What days of joy it yields.
Our candles lighted at thy torch,
To others send its ray,
And beckon them to follow us,
Upon the shining way.

Oh Master of the Spirit Throng
That on this road have trod,
We pray this light may never fail
To point the path to God.
And may our tiny candles
Be lifted high alway,
And so all girlhood guide to Thee,
The Life, the Truth, the Way."

—Elizabeth Woodson, Kansas City, Missouri.

(Either of the prayers given above may be inserted at any part of the service which seems best to the adviser.)

(E). Bible Stories and Bible Games.

Sometimes a group of girls is quite at a loss to know what is meant by certain Biblical references to characters or happenings. Their home life has never given them the necessary background. For this reason it is a good plan to have simple Bible stories told as often as possible. Dramatization of Bible stories is a most effective way of teaching many girls the real meaning and significance of principles involved. This can be done simply and without great effort. (See Section V, Chapter I, page 295, on Religious Education.) Bible games offer a splendid chance at odd moments for fun and education. It is often possible when on a hike to play a Bible game or tell a Bible story. Why not—just as well as some other? The following games are given as suggestive ones:

Bible Games.

I. Bible Mathematics—

Multiply the number of letters in the name of Esther's uncle by the number of letters in the name of Ruth's mother-in-law and add the number of letters in the name of Isaac's bride and divide by the number of letters in the name of Ruth's sister-in-law. (9-2/5)

Divide the number of books in the New Testament by

the number of letters in the name of the king who held the Israelites as slaves in Egypt and add the number of letters in the name of the queen whom Esther succeeded. (9-6/7)

II. Bible Anagrams—

Using the letters of the books of the Bible. The letters say for two books, are mixed together and put in one envelope and the letters of two other books in another envelope. The point of the games is to see which team discovers the names first.

III. Variation of II—

Have in envelopes slips of cardboard or paper on which are names of Bible books and on separate slips names of events or characters belonging in these books. Give so many minutes to see which girl or team of girls can link up the events with books.

Example:

Events or Characters

Den of Lions

Flood

Ten Commandments

Beatitudes

The Lord is my Shepherd.

Books

Matthew

Psalms

Genesis

Exodus

Daniel

IV. Recognition—

Given list as suggested, place correct name and event together.

Ark

Sling shot

~~During game~~

Tables of stone
Pillar of salt
Coat of many colors
Ladder of Angels
An army of 300
First murder
A sold birthright
A covenant of friendship
Noah
David
Moses
Lot's wife
Joseph
Jacob
Gideon
Cain and Abel
Jacob and Esau
David and Jonathan

V. Conclusions—

Given the beginning of a Bible verse, have it finished by girls. Can be played as relay or circle game.

“Blessed are the pure in heart for they.....”

“Come unto me all ye that.....”

“For God so loved the world that.....”

- VI. Bird, Beast and Fish translated into a Bible game can be made interesting for a little while. Instead of saying Fish when pointing to a girl, say “Bible Character—D,” and the girl will respond before ten is counted with the name of a Bible character beginning with D, for example Deborah. It would be wise for the adviser to make a list of the most common letters leaving out, of course, F and perhaps a few others.

VII. I Went to the Holy Land—

This played to the “tune” of “I packed my grandmother’s

trunk" is always fun, for it keeps our minds working. For example:

I went to the Holy Land and I visited Schechem—
Mr. Arrarat—Beersheba—Nazareth — Bethlehem —
Jerusalem, etc.

An assignment might be made the previous week to acquaint oneself with twenty Bible cities. It would not be necessary to explain the use to be made of this knowledge.

VIII. Relay games using Bible questions—

Who was the strongest man in the Bible?

How long did it rain during the flood, etc.?

(F) Short Bible Classes—

"Bible classes which 'begin with life and go back through to the Bible' are what we want." These are the words of the girls themselves and give the key to a successful Bible class. First the girls must want a "class," second, it must be concrete—related to the 20th century; third, it must be short; fourth, it must be conducted by the discussion method—not the lecture method.

The following material for younger girls with necessary adaptations may prove suggestive:

My Friendship with Jesus Christ.

Studies in Knowing Jesus Christ.

Christian Citizenship for Girls.

Ten Commandments in the 20th Century.

Obtained from the Womans Press, 600 Lexington Avenue, New York City.

(G) Definite discussions on such subjects as—

1. Is my work a joy or a trial? Do I hate it or love it?

2. What is the purpose of our Girl Reserve group?

Take stock and see if we are living up to our purpose.

These games have been supplied by Irene Riley, Girls' Work Secretary, Cleveland, Ohio.

(H) The poster method previously described has been used effectively by taking "Triangles for Girl Reserves" and illustrating them in the following way: In the center of a large blue triangle place the head of a girl who is as attractive as possible—the type of girl every girl wants to be. Underneath the triangle place the word Spirit or Myself or Health or whatever the triangle may be symbolizing. If the triangle symbolizing Spirit mark the three sides Life, Love, Laugh; if Myself, mark them Words, Thoughts, Actions; if Health, Play, Work, Sleep (see illustrations). A poster on which is the triangle of Spirit may have something like the following below the triangle and printed in as attractive way as possible:

"Why are there so many songs written about Smiles? How does being grouchy affect others? Am I increasing my circle of friends by being friendly? Is my spirit loving, cheerful, and helpful?"

Under the triangle, Myself might be printed something like the following:

"If I could hear my conversations repeated at the end of the day, would it make any difference in what I say? Are my thoughts kind and true before I speak of another? Have I the courage to say what I know is true? Which are louder, actions or words?"

On the third poster which might have on it the triangle of Health could be painted:

"How does the amount of sleep I have affect my work? Is it easy to be cheerful when I have a headache. Are many illnesses caused by one's own carelessness? What responsibilities to others does one have for keeping well?"

A series of posters of this kind, each bearing in the triangle a different girl's head—all as attractive as possi-

ble—can be placed one at a time in a center or a club room or sometimes in the girl's place of work. They will cause discussion and often have far-reaching results.

WEE WISPS OF WISDOM FOR GIRL RESERVES.

(Some of which it might be well to commit to memory—some might be placed on the bulletin boards—others might be used as the basis for discussions—some of which might help to make concrete the Girl Reserve Code and the Business and Industrial Code.)

"Be a booster! Use a horn instead of a hammer. Things can't always be as you wish. Everyone should be pleased. The largest freedom to all comes when each member does her part fully in respecting the rights and privileges of others."

"Be a good cooperator. Don't make your club suffer through failure to do your part. If you have a complaint or a suggestion for the good of the club, submit it in writing, properly signed, to the S. O. S."

"Don't be too neighborly with your friend's clothing and toilet articles—she may need them."

"A pound of ideals is worth a ton of ideas."

"A pound of inspiration is worth a ton of information."

"Woman is the custodian of the ideals of life."

Who Goes There?

The Boston Chamber of Commerce Warns the Public.
I am more powerful than the combined armies of the world.
I have destroyed more men than all the wars of the world.
I am more deadly than bullets and I have wrecked more homes than the deadliest of siege guns.
I steal in the United States alone over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor; the young and old, the strong and the weak.
Widows and orphans know me.

I loom up to such proportions that I cast my shadow over
every field of labor from the turning of the grindstone
to the moving of every railroad train.
I massacre thousands upon thousands of wage-earners in a
year.
I lurk in unseen places and do most of my work silently.
You are warned against me, but you heed not.
I am relentless! I am everywhere—in the home, on the
streets, in the factory, at railroad crossings and on
the sea.
I bring sickness, degradation, death. And yet few seek to
avoid me.
I destroy, crush, maim, take all, and give nothing.
I am your worst enemy.
I am CARELESSNESS!
(Reprinted through the courtesy of the Boston Chamber of
Commerce.)

The Builder.

By Gerrit A. Beneker.

I am the Builder; on my throne
Of iron and wood and steel and stone,
I stand the Builder, but not alone;
In God's own image, from God's own plan
From common clay, He built Me, Man.
From common clay He raised the ban
That I might live—but not alone.

From God's own earth I scoop the ore,
The coal I mine, the rock I bore,
The lightning's flash from the air I store;
This clay fuse I—with fire to mock
The Ancient Gods; their temples rock,
Crash back to earth; tongues interlock
To build no Babel as of yore.

Where once a hillock was but small,
I build the city towering tall,
The peasant's hut, the marble hall;
With men from many a foreign strand,
I build with heart and soul and hand
America—the Promised Land!
Build all for each—build each for all.

(Reprinted by consent of the author and the courtesy of the Red Cross Magazine.)

“To-day is your day and mine, the day in which we play our part. What our part may signify in the great whole, we may not understand. But we are here to play it, and now is our time. This we know—it is a part of action, it is a part of love. Let us express love in terms of human helpfulness.”

Your Place.

“Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

What'er your place, it is
Not yours alone, but His
Who set you there.”

“If you your lips would keep from slips
Five things observe with care—
Of whom you speak, to whom you speak,
And how, and when, and where.”

Special Suggestions for Recreation to meet the needs of unorganized groups of girls or where informal organization brings girls into groups the personnel of which is apt to change.

(1) Noon Hour.

Recreation at a center—at the Association building—at place of work itself, or at a continuation school.

The following suggestions for noon activities, aside from games, have proven successful:

1. Whistling solos.
2. Pantomime stunts.
Inviting boys, friends of the girls at the store, to sing, whistle or do some "stunt."
3. Beauty demonstration, hair dressing.
4. Story telling.
5. Handicraft day.
6. Interpretive dancing.
7. Roller skating.
8. Fortune telling.
9. Songs
10. Short musical "skits."

(2) During school hours at the Y. W. C. A. or the continuation school.

(3) At night.

Center.

Association building

- (a) Group supper and informal club activities. In many places a supper meeting is the only opportunity offered for meeting the girls as a group. If this is the case, it is extremely important to make the most of this time. Two essentials of a successful club supper meeting are wholesome, appetizing hot food

and a well planned activity which may happen at the supper table.

The following suggestions for menus are offered because they have proven to be what girls like and because they are simple and inexpensive to prepare. Four things to remember in preparing club suppers are:

1. The younger girl in business and industry is just like any other girl and likes food prepared in clever, appetizing ways.
2. Buy good bread and butter. The girls eat a great deal of it and it should never be poor in quality.
3. Always serve rolls hot. If it is impossible to serve them hot serve plain bread. Girls do not like cold rolls.
4. Girls do not like plain lettuce salad.

In any good cook books may be found detailed directions for any of the following:

Cheese Fondue.

Use stale bread with dressing of cheese, eggs and milk similar to custard but unsweetened. Bake in oven; serve hot.

Peanut Butter Soup.

Heat milk but do not boil. Use 1 tablespoon of peanut butter to one pint of milk. Dissolve peanut butter in small amount of milk. Add when milk is heated. Salt to taste.

Stuffed Rolls.

Split finger or French rolls and fill with chopped meat prepared in brown gravy. Toast in oven. Serve with plenty of gravy.

Baked Potatoes with Cheese.

Cut potato when baked in half. Spread with grated cheese, pepper and salt and paprika. Place in oven until cheese is melted.

Double Decker Hash.

Put hash (well cooked) into large baking pans; cover with two-inch layer of mashed potato. Brown in oven. Cut carefully and serve.

Creamed Chipped Beef.

Serve with cheese crackers. Cover large size soda crackers with grated cheese. Place in oven to brown.

Potato Soup.

Buttered Beets.

Spaghetti and Cheese.

Liberty Noodles.

Fry hamburger steaks until crisp and brown. Cook egg noodles in usual way. Add hamburger, bits of green pepper and parsley. Finish in oven. (This is an inexpensive hot dish, popular with girls. Other meats could be used in same way.)

Chocolate Blanc Mange.

Ambrosia.

Cut up fruit. Sprinkle with cocoanut.

Apple Sauce.

Serve with hot rolls or ginger bread.

Apple Porcupine.

See any recipe book for clarified or candied apples. Use red cinnamon candy to color syrup. Stick a few almonds and cloves on top of each apple when cooked. Serve if possible with tiny bit of whipped cream.

Hot Sandwiches.

Three layers of toast, one layer of blackberry jam or tart jelly, other layer of peanut butter.

Punch—100 persons.

Small can of tea. Pour on boiling water and set 10 minutes. Sweeten tea to taste. Juice of 2 dozen lemons. Juice of 1 dozen oranges; 1 can sliced pineapple (chopped); 1 bottle maraschino cherries. Put on ice.

The following suggestions for activities with a real point to them have proved successful at the table:

1. Have the table set incorrectly. Before eating each girl must help set it correctly. Decide on the number of points for each article placed correctly. Prizes may be awarded as jokes.
2. Place at each plate a funny rhyme illustrating the right use of a cup, a knife, etc.
3. Typewrite the following story on slips of paper in the sections indicated by the spaces. Place one section at each plate and have each girl read her section. Finally, the entire story will be assembled as it should be. This might be followed by a discussion on service.

Said Old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."

So he sent a fat turkey to Shoemaker Price.

And the shoemaker said, "What a big bird, how nice!

And since such good dinner's before me, I ought
To give Widow Lee the small chicken I bought."

"This fine chicken, oh see!" said the pleased Widow Lee,
"And the kindness that sent it, how precious to me.

I would like to make somebody as happy as I,
I'll give Washwoman Biddy my big pumpkin pie."

"And oh, sure," Biddy said, "it's the queen of all pies,
Just to look at its yellow face gladdens my eyes.

Now it's my turn, I think, and a sweet ginger-cake
For the motherless Finnigan children I'll make."

Said the Finnigan children, Rosy, Denny and Hugh,

"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing that's nice."

"Oh, I thank you, and thank you," said little lame Jake,

"Oh what a beautiful, beautiful, beautiful cake.
And oh, such a big slice, I will save all the crumbs
And give some to each little sparrow that comes.
And the sparrows they twittered, as if they would say,
Like old Gentleman Gay, "On a Thanksgiving Day
If you want a good time, just give something away."

4. Tell stories.

5. In center of table place a paper pie with ribbons running to each place. Pull ribbons, and at end of the ribbon is a recipe for the hot dish used that night.

6. Business meeting.

Have a printed or typewritten outline at each girl's place with little slogan on it as "a friend in need," "a good citizen." Business can be transacted promptly and short discussion on the slogan follow.

7. Let every girl try to be a "cheerful cherub" for ten minutes and write a "cheerful cherub carol."

8. Discuss the movies running in the community for that week. Let one girl give a resumé of one or more of the plots.

9. All kinds of seasonal parties, such as Valentine, Hallowe'en parties.

10. Rainbow suppers.

Have decorations in colors of rainbow with little paper rainbows pasted on each tumbler. Talk on color and color combinations, becoming and unbecoming colors to blondes and brunettes.

11. Birthday suppers.

(b) Formal or informal club meetings.

(4) On Sundays.

Indoor activities at the Association building or the Center and outdoor activities, such as hikes, sunset vesper service, outdoor sings.

In some communities it does not seem wise to try to hold meetings of these younger girls at night. Before deciding that an evening is impossible it is well to determine whether or not the girls are in the habit of going to night "movies" or of being on the streets. The objections, distance and travel, are sometimes relieved through the use of club rooms in a neighborhood where the girls live. Adequate places for recreation and club work can often be found if one can make use of church basements, unoccupied stores, school community centers. A little thought and ingenuity and often very little expense can make these places attractive.

In some places girls under eighteen go to evening schools and are released about nine or nine-thirty all ready for a good time. Often they linger on the streets and make chance acquaintances. Any center or Association building should make provision to meet this situation through a wholesome recreation program or by whatever means seems possible.

PROGRAM SUGGESTIONS FOR WORK WITH YOUNGER BUSINESS COLLEGE GIRLS

Any program for younger business college girls will necessarily center around such general interests as the following:

1. Social activities, including men and girl parties.
2. Open forums, giving an opportunity for discussion on such subjects as social standards and business ethics.
3. Health education, worked out through actual gymnasium classes, lectures and discussions, physical examinations and purposeful recreation.
4. Service.

Social Activities.

Because of the similarity in age-grouping and the school environment, the activities (social) desired by these younger business college girls are very similar to those craved and enjoyed by the high school girls in their junior and senior years.

The committee in charge of work with this group must remember that the monotony and routine of the average business college work is much greater than that of the class work of a high school, that many of the girls are away from home, and that they are usually working intensely so that they may cover a certain amount of ground in a given period of time; moreover most high schools are more completely organized, so far as clubs are concerned, than are most business colleges. The average business college in fact provides for little except the actual business training. Little responsibility is felt for the way the girl may spend her time or the way she may be living. Therefore there is often a very real need among a large number of the girls for some kind of normal social activity. There is often, also, real need for advice and help as to where to live and as to what opportunities are possible for more advanced study. The recognized business and professional women of the community are the logical persons to whom the girls' work secretary can turn for such cooperation.

Many program suggestions, which may be adapted to the needs of any community, are to be found in the suggested programs for junior high school girls and for high school clubs, pages 159, 169; also in the following sources:

"Community Service Programs and Activities for Younger Girls."

"Ice-Breakers"—by Edna Geister. Secure pamphlets and book from the Womans Press, 600 Lexington Avenue, New York City.

Social activities for this group will be more successful if clever devices in the way of posters, tickets of admission, and favors, are used. For instance, a circus is always a popular "stunt." Tickets in the shape of elephants can be easily made from cardboard. On them can be typed or printed some short clever rhyme describing the circus.

Very often social activities involve other people than are in the club itself; for instance, the club might vote to entertain

a group of children from some neighborhood settlement; for such an occasion, a shoe could be cut from colored board or heavy paper, and on it written something like the following:

"There was an old woman who lived in a shoe,
She had so many children she didn't know what to do,
If you will come on Saturday and amuse them awhile,
She will promise not to treat you in the usual style.

On the other side of the shoe, could be written:

Come representing the following Mother Goose rhyme—
(Give here the name of desired representation.)

Open Forums.

These should be just as far as possible in the hands of the girls themselves, and might take place once a month or as often as the girls desire.

Suggested Topics.

1. Business life as a training for marriage.

Is there any relation between business training and married life?

Is one in any sense a preparation for the other?

What specific things about business might help a girl after she is married?

2. The real place of the business girl to-day in American life.

What opportunities are open to girls to-day in the business world?

How do the numbers of women in business to-day compare with the figures for fifty years ago.

What has brought about the change?

What are women doing to meet this increased opportunity?

3. Business girls the world around.

China

India
Japan
South America

4. What lies behind the pay envelope?

Have health, skill, promptness, loyalty to work, dress and manners anything to do with this?

For additional material to be used in discussion, see Section IV, Chapter 2, pages 215-224.

Health Education.

Indoor: A physical examination for every girl to be followed by the individual exercise necessary—gymnasium classes, games which develop group and team spirit, indoor track meets, swimming, talks and demonstration of first aid, footwear, posture, and healthful clothing, proper food, ventilation and sanitation.

Outdoor: Hiking, skating, swimming, boating, field meets, trailing, camping (including outdoor cookery), volley-ball and tennis.

At the beginning of the club year, all club members should learn through a talk, a discussion, a demonstration or an exhibit, that "health" is no longer to be considered a luxury but a "social responsibility," and that the health of the individual bears directly upon that of the home, school and community.

Every club should make a part of its work an interpretation to the business college and the community the necessity for health education standards, with particular emphasis on a physical examination for every girl, to be followed by individual exercises for the formation of health habits if necessary.

The actual working out of all these elements must be in the hands of the physical or health education departments of the local Association, where there are such. Associations that have no department may obtain help from the Bureau of Social Education, 600 Lexington Avenue, New York City.

See Chapter 2, Section V, page 316, Health Education and Recreation.

Service.

Some sort of service activity is essential to the life of any club. Just what this activity should be must be determined by local conditions. It is quite possible that the best service activity for such a group might be in the business college itself, helping to create a spirit of friendliness and better standards of scholarship; or it is quite conceivable that the Younger Business College girls could cooperate with the Business and Professional Women's Club in service work. There are always definite and seasonal kinds of service, such as Thanksgiving and Christmas parties, the preparation of baskets for needy families, and the entertainment of groups of children from orphans' homes, at settlement houses, or from family groups, names of which have been secured through the Associated Charities Organization of the city or town.

Noon Recreation for Business College Girls.

In some communities it is possible to have an informal recreation program, at the Association or at some center; this program is greatly enjoyed by the girls, and should include games, music, and a chance for fun and relaxation of all kinds. Sometimes a canteen service where there is need for this, has proved most successful.

Program Resources.

See the other sections of this Manual for helpful suggestions.

Some of the best supplementary program material is to be found in current periodicals, newspapers, literature of all organizations dealing with young people. The following are suggestive:

Magazines: "The American."

"The Red Cross Magazine."

"The Ladies' Home Journal."

"The Woman's Home Companion."

SUGGESTIONS REGARDING PROGRAM PLANNING FOR GIRLS WITH
A FOREIGN BACKGROUND.

Whatever use is made of the suggestions regarding the use of the honor list and whatever honors are substituted by the local International Institute secretary (with the approval of the local and field secretary for younger girls) it is essential that the following somewhat intangible values be conserved in the life of the foreign born girl; if they are not, a gap will be increased which in many instances already exists between her foreign parents and home and the girl (who is accepting rapidly American methods of living and standards of value).

1. A respect for her parents' language attainments, and an ambition to speak her own tongue, as well as to command the English language.
2. An understanding of the contribution of her country to the world's history, so that it has become more of a place for youth's delight.
3. An appreciation of what her country and people have given to make American greatness.
4. An appreciation of the music of the people as a common language in which to express universal experience.
5. A correct evaluation of handicraft as a creative gift.
6. An understanding and enjoyment of folklore as the expression of a peoples' day dream.
7. An appreciation of the arts of her country as gifts to America.
8. Respect for old country customs, clothes, and food as being suitable to the times and circumstances in which they are used.
9. Continuation of the play spirit which is found in every European of whatever age; particularly is it important to inculcate respect for this play spirit whenever it manifests itself in age.

10. An understanding that folk dancing is the familiar Old World expression of group activity.
11. Respect for the "Holy Days," festivals and Saints' Days of the homelands as the spiritual expression of the gifts of the old world.

Suggestions Regarding the Adaptation of the Honor List to Fit the General Needs of Foreign Born or Foreign Speaking Girls.

Service:

(a) In the home:

1. Plan and cook a nationality meal.
2. Plan and cook a simple American meal.
3. Teach one or both parents to speak English.

(b) In the community:

1. Know and sing some of your national songs.
2. Know and sing some standard American songs.
3. Serve as an interpreter in a hospital where children are being cared for.
4. Get one foreign speaking person to attend night school.
5. Know the names and addresses of your neighborhood clinics to which people may be referred for help.
6. Name the different street car routes and learn the places of interest in the city which are on these routes.
7. Name the different parks in the city and tell something distinctive about each one.

(c) To the country:

1. Save one-half your spending money every month.

Knowledge:

1. Give some interesting facts at a club meeting about some woman leader in your native country or in the country from which your parents came.

2. Be able to give the history of your native flag and of the American flag (three points).
3. Make a piece of handiwork popular in your native country.
4. Learn one national folk dance.
5. Learn a folk story of your nation.
6. Know and be able to tell in a simple narrative form the outstanding points in the history of the nation from which you have come.
7. Dress a doll in your national costume.
8. Make for yourself a national costume, either from tissue paper or from some inexpensive material.
9. Make one part of a costume as it is made in the old country: i. e., a cross stitch apron or a blouse for a Russian costume.
10. Be able to converse in a language other than English.
11. Be able to write in a language other than English.
12. Be able to read a newspaper or a book in another language than English.
13. Stay in school through the grammar grades.
14. Learn a trade before going to work.
15. Start a bank account or belong to a saving club.
16. Name the agencies with which one would get in touch to rent a house.
17. Tell the kind of a house you would expect to rent for \$—— per month.

Spirit:

1. Learn a favorite poem in your native language.
2. Make a friend of some girl of another nationality and learn some interesting things about this girl's nation and tell it at a club meeting.

For sustaining interest in honors:

Make use of equilateral triangles cut out from pasteboard, each side measuring eleven inches. These triangles are to be filled with stars for the honors won.

Use three headings: Knowledge (Health becomes a part of this), Service, Spirit. Red indicates Knowledge, gold Service and silver Spirit. When the triangles are filled, they will hold forty stars, representing one chevron.

Program Planning:

One International Institute has found helpful the following plan of linking the honors chosen by the method indicated above and the actual corps meetings:

One month was chosen as a month when ideals would be emphasized in pictures, games and talks. Pictures illustrating the different ideals expressed in the Girl Reserve Code were selected and hung or exhibited in different parts of the clubroom. The girls in the corps guessed which points the pictures illustrated. The girls also selected from magazines pictures which seemed to them to illustrate the Code. If accepted, these pictures were included in scrap books which were sent by the Girl Reserves to hospitals or to Ellis Island. At the following meeting of the corps, each girl spoke for a very brief time on one point of the Code which she had chosen to interpret. Questions which were of world fellowship significance (such as questions about China) were drawn by the corps members; these questions were to be answered at the next meeting. Such a meeting gave an opportunity for the corps members to come attired in Chinese costumes and to see at the club room an exhibit of Chinese pictures and curios. The name of some great national character was given to each girl at the close of this meeting and their project work was to look up this character and determine what made him great. "A Great Character Day" was the result of this research at the next corps meeting and special emphasis was laid upon the spiritual qualities in each life which had helped to make it great. Such a meeting prepared the way for a discussion on school ideals and reasons for continuing

one's education. The following month of work with this group was Vocational in its emphasis and included trips to high schools to observe equipment, and the advantages of high school education as presented by a high school girl.

Honors for Blue Side of Triangle.

(a) On time for a month.....	1
(b) Leaving on time for a month.....	1
(c) Present every meeting for a month or written excuse	2
(d) Know Girl Reserve Song.....	1
(e) Neatness of appearance.....	4
(f) Faithfulness in committee work.....	1
(g) Honors from other list.....	5
(h) Taking part at each meeting.....	4
(i) Reading book from Girl Reserve list.....	1

Honors for Gold Side of Triangle.

(a) Help straighten club room once during month	1
(b) Five special acts of service at home during month	1
(c) Five acts of service as a citizen.....	1
(d) Honors earned from other list.....	5
(e) Making scrap book.....	10
(f) Bulbs for Easter.....	2

Honors for Silver Side of Triangle.

(a) Give talk on some point in Girl Reserve Code	3
(b) Write and discuss five ideals for a girl....	3
(c) Going to church each Sunday for a month..	4
(d) Learn a poem from the list.....	2
(e) Name a great character and tell two rea- sons why he is great.....	2
(f) Share in question box on China.....	1
(g) Honors from other list.....	5

These honors are listed here as suggestive of the way in which choices are made and as showing what type of substitutions have been made to fit the local need.

HONOR SYSTEM

The fact that the Girl Reserve plan is being used by so many different groups of girls in so many different parts of the country makes it impossible to have a list of honors which is exhaustive. A local worker is free to substitute honors which fit community needs, provided:

- (a) She makes every effort to make use of the honors on the prescribed lists.
- (b) She chooses new honors which will conform to the standards of the printed list.
- (c) She submits the new honors to the Field Secretary for Younger Girls for her approval.

A local worker is also free to give an award for each individual honor earned in case her group desires such tangible evidence of work completed. Suggested awards are small blue celluloid triangles or such triangles made from heavy paper. These triangles cannot be secured from headquarters but are left for a local leader to secure.

In making use of the Girl Reserve honor system, an adviser will realize that certain honors have been included because of work with the girl from the open country and the girl from the foreign-speaking home. These honors, if not applicable to a certain group, may be omitted and others used.

When honors are awarded it is well to make use of a simple ceremony, so that the occasion may be a more impressive one. The individual adviser may use her own judgment about this and may evolve the ceremonial best suited to her group.

The Use of an Honor System.

An honor system is a definite, tangible system for helping a girl to acquire information and knowledge of various kinds. It

is a plan of work that has been much used in connection with work for younger girls during these past few years. Under such a system one or more points or honors stand for a definite, worth-while accomplishment along a certain line such as Health, or Knowledge or Service or Spirit.

Skill thus acquired usually means for the girl an advance in all-round womanhood.

Girls between twelve and fourteen are usually interested in working for honors. If an adviser plans to make use of any system of honors, she should realize that they are a part of the program.

The danger of an honor system might be that it could lay too much stress upon individual attainment. To effect such a result, it is well to encourage honors which have as their object the achievement of group standards as well as the individual. Friendly rivalry between two or more groups of girls is valuable.

An example of the way honors can be made a part of the program is found in the Girl Reserve program where honors have been grouped under the four headings—Health—Knowledge—Service—Spirit—which are the fundamental principles of Girl Reserve work.

Care should be taken that every girl does well the work of each honor. In many cases the decision as to whether or not this has been done must necessarily rest with the adviser. If her emphasis is placed upon the conscientious fulfillment of the requirements, the awarding of the honors will become a highly desirable attainment in the eyes of the girls.

The satisfactory attainment of honors may be judged in some cases by an examining committee or Court of Awards. When the honors have been won in school, home or church, the teacher, mother, Sunday School teacher or pastor may certify this upon blanks such as the one printed here, which may be ordered from The Womans Press, 600 Lexington Avenue, New York City.



Girl Reserve Honors



.....CorpsCompanyDivision

I have honestly completed honor number.....

.....
(Signed) Girl Reserve

Approved by

.....
Teacher, mother or pastor

.....
Adviser

.....Date

The Honor System plan of the Girl Reserves gives to each adviser a means by which the influence of her corp organization extends out into the daily life of her girls. The winning of each honor means a definite worth-while accomplishment. The attainment of many honors means that the girl who has won them has advanced in her development of all-round womanhood.

It is the adviser's privilege to arouse interest among her girls in the plan of the Honor System and to see that, after the first enthusiasm has passed, the corps members do not falter. The aim of every girl should be to do well the work necessary to win each honor. In many cases the decision as to whether this has been well done must necessarily rest with the adviser. If her emphasis is placed upon the conscientious fulfillment of the requirements, to be awarded an honor will become a highly desirable attainment in the eyes of the girls.

At all times, a careful record of honors won should be kept by the adviser. The following has been tested and found satisfactory. Secure a loose-leaf notebook nine by seven inches; divide each page so that it will serve as a record for two girls. Use left margin for a record of member's name, address, telephone number and grade in school or place of business.

How to Award and Keep a Record of Honors.

The four headings—Health, Knowledge, Service, and Spirit—enable the adviser to record by numbers corresponding to the numbers in the Honor List the definite honors which each girl has won. The accompanying diagram shows how this record form may be used. (See page 294.)

If an adviser is desirous of keeping a record which shows at a glance how many honors a Girl Reserve has won in a month, she may carry out her desire by dividing the five blocks of space near the left margin into two, four or six spaces. Extend these lines across the page at right angles to the lines forming the columns where the honors are recorded. Enter the names of the months. Instead of having one column for the total, widen this space near the right margin to carry as many sub-columns as there are months recorded.

Corps Honors.

Since one of the objects of Girl Reserve work is to create and foster group spirit and loyalty to one's corps or company, it is suggested that corps honors as well as individual honors should be emphasized. Team spirit is not as strong among girls as it is among boys and yet it is one of the essentials of good citizenship on the part of girls. The following honors, which encourage team spirit, are only suggestive and local advisers may add to the list, awarding such insignia as are desired. These honors are competitive, and it is suggested that a chart be kept, on which are the names and ranks of the contesting corps and companies:

(a) Singing.

- (b) Seventy-five per cent of all members present at all business meetings.
- (c) Competitive sports, such as tennis, basket ball, volley ball and field meets.

One hundred and sixty points in the system of General Honors are necessary to become a First Reserve. One Honor Point is awarded for each activity, unless otherwise stated.

Wherever an honor is marked by a tiny triangle it may be repeated, the points given for doing it counting toward the one hundred and sixty points required to be a First Reserve. Each time, however, the honor must be won by learning new games, or new recipes, etc. Points for honors 3, 27, 29, 30, under Health, for honor 73 under Service, for honor 7 under Spirit, may be counted for rank only twice.

HONOR LIST

1. Health—physical fitness

(a) Personal:

- (1) Open windows in sleeping room for six weeks during the winter months.
- (2) Get eight hours of sleep each night for six weeks. ▽
- (3) Take daily open-air exercises for at least one-half hour for six weeks. ▽
- (4) Avoid chewing gum for one month. ▽
- (5) Remove damp clothing promptly for two months.
- (6) Brush teeth morning and evening for six weeks.
- (7) Drink at least three glasses of water every day between meals for two months (two points).
- (8) Know the cause and prevention of fallen arches of the foot.
- (9) Do not miss school because of ill health for two months.
- (10) Go to bed not later than 9:30 for six weeks, except one night a week.

- (11) Have your teeth cleaned at least twice each school year.
- (12) Learn the number of teeth in the first set, also the names of the permanent teeth.
- (13) Learn the special work of the molars, bicuspid, incisors.
- (14) Make a poster for the club, illustrating the care of the teeth. Show the kind of paste and toothbrush to be used.
- (15) Care of the hands:
 - Wash your hands before every meal, for one month.
 - Clean your nails once every day for one month.
- (16) Wear low-heeled, square- or round-toed shoes for school and business.
- (17) Take at least two warm baths weekly for two months.
- (18) Put on clean underclothes once each week for one month.
- (19) Wash hair at least once a month for three months.
- (20) Do not bite nails for a month.
- (21) Place clothing in order on a chair or foot of bed every night for one month.
- (22) Increase lung and chest capacity noticeably within three months.

(b) First aid:

- (23) Name the different kinds of bandages.
- (24) State uses of and rules for applying.
- (25) Give symptoms of and treatment for six of the following:
 - (a) Fainting
 - (b) Shock
 - (c) Sunstroke
 - (d) Bruises
 - (e) Strains
 - (f) Sprains
 - (g) Dislocation
 - (h) Fracture
 - (i) Hemorrhages.

(26) Give the symptoms and treatment for five of the following:

- | | |
|----------------------|--------------|
| (a) Burns and scalds | (d) Colic |
| (b) Frost bite | (e) Croup |
| (c) Drowning | (f) Earache. |

(c) Outdoor activities:

(27) Walk thirty miles within ten days. △

(28) Build a fire outdoors.

(29) Skate on ice or roller skates twenty-five miles in ten days. △

(30) Ride forty miles on a bicycle within ten days. △

(31) Coast not less than fifteen hours in any one month.

(32) Pass the athletic badge test of the National Playground Association. (Secure tests from the National Playground Association, 1 Madison Avenue, New York City.)

(33) Swimming (one point for each of the following):

Beginners:

Swim ten strokes

Learn to tread water

First attempt to dive.

Advanced swimmers:

Swim twenty-five yards, any stroke

Swim under water fifteen yards

Do three standard dives in good form

Swim fifty feet on your back.

(34) Learn to paddle a canoe, understand how to back water and how to make a good landing.

(35) Know and use the noiseless stroke of the Indian paddler.

(36) Learn to row one hundred feet in good form, and make a good landing, either on a beach or at a pier.

(37) Know how to sail a boat or steer a motor boat (five points).

(38) Know how to reef a sail and cut a bow.

- (39) Bait a fishhook on a fishing trip, and name three good kinds of bait.
 - (40) Walk to and from school for four weeks, providing the distance is at least one-half mile. (Count twelve long blocks and sixteen short ones to a mile.)
 - (41) Tennis (one point for each of the following):
 - Beginners:
 - Learn to serve good balls
 - Learn the meaning of the following terms as used in tennis: "Service court," "base line," "alley," "lob," "cut," "love"
 - Win a love-set.
 - Experienced players (three points for each of the following):
 - Take part in a tournament
 - Lay out a court
 - Describe the relative values of grass, clay or cement courts
 - Understand and use a backhand stroke, a cut, a volley.
 - (42) Golf (three points for each of the following):
 - Knowing the names and use of the various clubs
 - Play a nine-hole course.
 - Play an eighteen-hole course (two additional points).
 - (43) Play twelve games of croquet (two points).
 - (44) Play twelve games of tether ball (two points).
 - (45) Know the different positions on a baseball diamond and how to keep score.
 - (46) Play on an organized baseball team for four weeks.
- (d) Indoor activities:
- (47) Know any simple setting-up drill and do it regularly every morning for one month. ▽
 - (48) Know and play five team games. ▽
 - (49) Know the commands of a simple military drill. ▽

- (50) Know the alphabet and simple word combinations used in signaling. ▽
- (51) Learn to dance five standard folk dances.
- (52) Teach during two months the rules governing a team game and coach the members in team-play and spirit (two points).
- (e) Community health:
 - (53) Swat twenty-five flies a day for two weeks.
 - (54) Help in some campaign to make the city clean.
 - (55) Observe the following rules for one month (a, b and c each count one point): ▽
 - (a) Do not use public drinking cups
 - (b) Do not throw fruit skins or paper on the streets
 - (c) Observe safety-first rules in
 - (1) Crossing the streets
 - (2) Getting on and off cars
 - (d) Do not use a public hand towel.
 - (56) Do not cough or sneeze for two months without covering your mouth.
 - (57) Know what the work of the Children's Bureau is.
 - (58) Know what the Board of Health is, and what its use is to the city.
 - (59) Plan a model house for five or for ten people, showing the number of windows in each room. What is the amount of air necessary for each person in a room? (Five points for this.)

II. Service

- (a) In the home:
 - (1) Plan and cook a meal averaging 15 cents a person.
 - (2) Know how to prepare the following (each counts one point):
 - (a) Bake one kind of cake and cookies
 - (b) Bake bread and muffins

- (c) Cook six common vegetables
 - (d) Three ways of using left-over meats
 - (e) Can four quarts of fruit
 - (f) Make three glasses of jelly
 - (g) Make three kinds of candy
 - (h) Bake two kinds of cake (not learned under 2-a).
- (3) Make your bed and care for your room every day for one month.
 - (4) Iron for one hour each week for four consecutive weeks.
 - (5) Learn the care of china, glassware, silver and kitchen utensils.
 - (6) Give one hour of service in the home every day for one month. ▽
 - (7) Keep your stockings darned for two months.
 - (8) Do not borrow or lend personal belongings for two months.
 - (9) Take care of younger children in the family for three hours a week for two months.
 - (10) Learn five simple rules of etiquette which will enable you to be a good hostess.
 - (11) Set a table correctly and serve one meal.
 - (12) Be able to introduce guests properly.
 - (13) Keep your bureau drawers in perfect order for six weeks.
 - (14) Do not leave clothing or school books around for one month.
 - (15) Be on time for meals for a month.
 - (16) Do errands cheerfully and without reward for one month.
 - (17) Keep buttons sewed on for two months.
 - (18) Have hair and ribbons neat for a month.
 - (19) Keep shoes blackened or polished for six weeks.
 - (20) Give two hours of service in the home on Saturday for three months (two points).

- (21) Water and care for plants for one month.
- (22) Sweep the sidewalk every morning for one month (two points).
- (23) Make a set of cards illustrating all the articles of dress worn by a girl (ten points).
- (24) Know how to arrange flowers attractively from point of view of what flowers look well together, use of leaves, and the kind of vase you put them in and where in a room you place them (three honors).
- (25) Know how to really pick garden and wild flowers; e. g., length of stem, not pulling them up by the roots, and do not destroy any of them, for two months.
- (26) Plant in your own yard four vines and keep them growing for two months.
- (27) Keep your lawn in order for one month; i.e., mowing and clipping and caring for shrubbery.
- (28) Rake leaves from the lawn for one month.
- (29) Make and fill a window-box and care for it for two months (five points).
- (30) Wash and polish the family automobile (two honors).
- (31) Know and tell at a club meeting what cuts of meat are the most economical for use by a family of five.
- (32) Know and tell what vegetables are necessary to a well-balanced diet.
- (33) Visit a city market and write a description at least three hundred words long of what you saw and why you think the market is valuable (three points).

(b) To the community:

- (34) Name and locate the institutions to which you would refer a tubercular person; one needing food, fuel and clothing; a lost child; a truant scholar case; a girl seeking employment; a person suddenly taken ill on the street; an unsanitary housing condition in your locality.

- (35) Know the safety-first rules for the home (see Boy Scout Manual, page 237).
- (36) Specially prepare for and take part in a community "sing."
- (37) Specially prepare for and help in a community program.
- (38) Know how to send in emergency calls for the fire department, police department, pulmotor station, (Be able to tell your story calmly and distinctly and answer promptly any questions asked by the department called.)
- (39) Know the laws regarding fire protection in your city.
- (40) Take part in the clean-up of your block once a week for a month (two points).
- (41) Take part in an exhibit of handwork made in the Old Country (three points).
- (42) Tell at club one or more folk stories which you have learned at home (one point for each story).
- (43) Make a set of cards illustrating all the furniture necessary for a dining-room, a kitchen, and a living-room. Cut the pictures from magazines and catalogs and paste each on a separate card. Write clearly underneath each one the name. These may be sent to the International Institute of the Young Women's Christian Associations and will help to teach English to foreign-speaking people.
- (44) Earn and save money to purchase \$2 worth of Thrift Stamps (one point for \$2 worth, three points for \$5 worth).
- (45) Get another girl in your community to make a window box and fill it.
- (46) Help to start a window-box campaign in your community.
- (47) Make a set of paper dolls to be sent to a children's hospital or an Indian or Mission school.

- (48) Collect twenty-five used or unused postal cards. Paste a piece of white paper over any writing on the cards and send them to the Young Women's Christian Association, Shanghai or Canton, China.
- (49) Teach English to a foreign-speaking girl who may be serving in some home (three points for each six lessons of one hour each).
- (50) Make and send Valentines, Easter greetings, May baskets or any token which symbolizes a national festival to two or more shut-ins (two points).
- (51) Make your church more attractive by cleaning and mending hymnals and Bibles and by bringing flowers for decorations.
- (52) Gather flowers and send to hospitals or shut-ins (one honor for each time this is done, for four times).
- (53) Plant one or more bulbs and take the plant when it blossoms to a hospital or a shut-in.
- (c) To the country:
 - (54) Do one hour of Red Cross work each week for two months.
 - (55) Make one finished article for the Red Cross.
 - (56) Save one-half your spending money for three months.
 - (57) Earn your own money for a membership in the Junior Red Cross.
 - (58) Help your corps or company to support an orphan in some country where the American Red Cross or American Food Administration is at work.
 - (59) Plant a garden and raise at least three kinds of vegetables so successfully that they may be served on your home table.
 - (60) Belong to a vegetable (potato, tomato, corn, etc.) or canning club and can or dry ten pounds of fruit or vegetables to prevent waste.
 - (61) Commit to memory at least five patriotic songs.
 - (62) Do not put more food on your plate than you can eat.
 - (63) Know five recipes for conservation of food.

- (64) Get seven new members for the Girl Reserves.
- (65) Collect and send to soldiers or sailors twenty-five magazines of recent date.
- (66) Raise chickens or rabbits for market.
- (67) Put up three quarts of fruit or have a successful winter garden.
- (68) Use in cooking two good substitutes for meats, sugar and fat, and bring the recipes to club meeting.
- (d) In the school:
 - (69) Have an average of 90 per cent or its equivalent in your school in all school work, including deportment, attendance, punctuality and studies for two months. ▽
 - (70) Do not be late or absent from school or work for six weeks. ▽
 - (71) Help a new girl in school or at work to know other girls. ▽
 - (72) Answer truthfully for two months these questions:
 - (a) Have I been honest to myself and my teacher by not cheating, or have I been honest to myself and my employer in the use of his time and money?
 - (b) Have I been unfair or unkind in what I have said about other girls?
 - (73) Raise monthly average 10 per cent and keep it for two consecutive months.
 - (74) Help to keep your school yard in order; e. g., pick up papers, do not scatter fruit skins or food on the ground (six weeks, three points).
 - (75) Help your school to secure trash boxes if it does not already have them (two points).
 - (76) Plant shrubs in the school yard or help in some way to beautify the school grounds (three points).
 - (77) Make the school rooms attractive through helping to earn money for pictures and decorations, or by securing attractive pictures and plants (three points).
 - (78) Earn money to help buy books or a map for your school.

III. Knowledge

- (1) Make a list of the furnishings and the price of each article necessary to furnish (two points for each, or two points additional credit if a house furnishing book is worked out. Total, 10 points.)
 - (a) A bedroom.
 - (b) A living-room.
 - (c) A dining-room.
 - (d) A kitchen.
- (2) Choose the color scheme you would have in a dark bedroom; in a light dining-room.
- (3) Select four pictures you would put in a living-room and tell how you would frame them.
- (4) Describe the proper way to sweep and dust a room.
- (5) Name and locate six constellations.
- (6) Know and be able to tell the story of two constellations.
- (7) Identify and describe five harmful garden bugs and tell how to destroy them.
- (8) Know and describe twenty wild flowers.
- (9) Know and describe twenty birds.
- (10) Know six bird calls.
- (11) Name six semi-precious stones and tell where found.
- (12) List the necessary articles of clothing for a school girl or a young business girl.
- (13) Design a school or business dress and give approximate cost.
- (14) Design a party dress and give approximate cost.
- (15) Read any three books you have never read before (listed in Girl Reserve Book List, prepared by The Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City. One point for each book.)
- (16) Read three additional books from the above list. (One point for each book.)
- (17) Read three books in the First Inch of the Inch Library and three in the second or six from either one.
- (18) Tell in a club meeting some story of standard fiction.

- (19) Name five writers of fiction whose stories you like, and name two books by each.
- (20) Write a letter of application for
 - (a) A position in a department store or office.
 - (b) A position as a teacher.
- (21) Know how to fill out and endorse a check.
- (22) Be able to give the history of the United States flag.
- (23) Know the salute to the flag.
- (24) Learn the rules for use and display of the flag. (Two points.)
- (25) Know the officers of the army and navy in order of rank.
- (26) Know the insignia of the army and navy officers.
- (27) Name the members of the President's Cabinet and tell what are their duties.
- (28) Name twenty occupations open to girls and women.
- (29) Fill out vocational questionnaire to be obtained from your adviser.
- (30) Tell how garbage from your kitchen is disposed of. How does the community finally dispose of it?
- (31) Describe the proper way to wash dishes, make a bed, and set a table for a simple meal.
- (32) Know and be able to describe by their bark four trees; ten trees by their leaves.
- (33) Name ten important minerals and tell where found.
- (34) Name five great composers and a work by each.
- (35) Name five great artists and a picture by each.
- (36) Know the Child Labor Laws of your state, and tell about them at a corps meeting. (Two points.)
- (37) Know the name of the mayor of your city, and how he is elected.
- (38) Know the name of the city superintendent of schools and tell how the Board of Education is organized.
- (39) Know the name of your representative in the State Legislature and in the House of Representatives at Washington and in the Senate at Washington, and how they are elected.

- (40) Keep an account of how much you spend or is spent for you on these items for two months:
- (a) Fun and recreation (that is "movies," parties, etc.).
 - (b) "Eats."
 - (c) Clothes.
 - (d) Service for others (that is church, Sunday school, Red Cross, etc.)
- (41) Tell how much money you think a school girl or a young business girl should spend on these items (list each article separately).
- (42) Name five American and five English poets.
- (43) In consultation with your adviser choose a poem of at least four stanzas and memorize it.
- (44) Give at a club meeting the most interesting facts in regard to (one point for each description):
- (a) Some woman leader in Russia.
 - (b) Some woman leader in France.
 - (c) Some woman leader in England.
 - (d) Some woman leader in the United States.
- (45) Know all the words of the hymn, "O Beautiful for Spacious Skies."
- (46) Know two verses of the "Battle Hymn of the Republic" and "The Star Spangled Banner," and tell how these songs were written. (Three points.)
- (47) Know two verses of the "Marseillaise" and "God Save the King."
- (48) Know the alphabet of the Semaphore Code.
- (49) Send and receive a message in the Morse or Semaphore Code.
- (50) Be able to play six bugle calls on the piano or bugle.
- (51) Name the commanders-in-chief of the army and navy (not the President of the U. S. and the Secretary of the Navy Department).
- (52) How many republics are there in the world and what are they? Submit a written list. (Five points.)

- (53) Read a story in the Third Inch of the Inch Library and take part in the dramatization of it. Secure from The Womans Bookshop, 600 Lexington Avenue, New York City. (Three points.)
- (54) Learn the story of Catherine Breshkovsky, "the Little Grandmother of the Russian Revolution," and help to dramatize three scenes from it. (Five points.)
- (55) Learn the story of Edith Cavell.
- (56) Know the symbolism of the National Travelers' Aid pin.
- (57) Use a thimble when sewing. (Do it ten times and get one point.)
- (58) Practice your music lesson regularly each day for four weeks.
- (59) Make three watercolor sketches, showing the color combinations which a girl may make in her school clothes. (Six of these sketches count for two honors.)
- (60) Know the difference between a checking and a saving account, and know how to open each of these accounts at a bank.
- (61) Learn how to open a book properly and how to care for its pages.
- (62) Save a definite sum every week for two months.▽
- (63) Plan a model wardrobe for a school girl. (Five points if prepared in writing; ten points if produced in water-colors or by dressing paper dolls in tissue costumes.)
- (64) Know why the sky is blue.
- (65) Know why the teakettle sings.
- (66) Know why an apple falls straight down.
- (67) Collect ten different sea shells and know something about the tiny animals that built these shells, or gather some frogs' eggs, place them in a glass jar and watch them grow. (Two additional points if you draw pictures showing the different stages of growth.)
- (68) Learn "A Country Girl's Creed."

- (69) Write a paragraph at least one hundred words long on the importance of selecting and testing seed before planting it.
- (70) What kinds of soil are there in your home farm or garden and for what uses are the different kinds adapted? (Two additional points for a chart or a map showing the location on the farm or in the garden and showing the strata of soil of each kind.)
- (71) Take part in a corps or company debate on the most urgently needed improvements in and about your school:
- (a) Improvements in the building, heating, lighting, ventilating, etc.
 - (b) Improvements in the equipment.
 - (c) Improvements in the course of study, with particular reference to the things which you think would be of advantage in your neighborhood. (Three points).
- (72) Write one or more paragraphs of at least 200 words or talk for five minutes at a program meeting of the corps on "How does a strike or a blizzard which ties up a city's food supply show the extent of the city's dependence on the country?" (Two points.)
- (73) Draw another plan showing your ideal of a schoolhouse for the use of the people as a community center. Indicate on the plan. (Three points):
- (a) The different rooms.
 - (b) The heating and ventilating system.
 - (c) The cloakroom.
 - (d) The windows.
 - (e) The kind of furniture.
 - (f) The number and position of the seats.
- (74) Write one or more paragraphs of at least two hundred words on how many people besides the pupils have been in your schoolhouse in the past year. (Two points.)
- (a) How many of these people were adults?

- (b) How many were parents of the children in the school?
- (c) Why did they come?
- (75) Know the differences in the blossoms of the pear, plum, peach, cherry, apricot, prune, apples, orange and crab trees; sketch and color each kind. (Two points.)
- (76) Know and observe the traffic signals of your community for six weeks.
- (77) Tell ten combinations of two colors each that go well together. Illustrate by pieces of colored paper.
- (78) Know and locate five industries or occupations in your town in which women and girls are employed.
- (79) Know six different stitches in plain sewing.
- (80) Make a doll's dress, showing the above stitches and a harmonious combination of two colors.
- (81) Memorize a piece of classical music, and play it at a club program.
- (82) Read the "Pied Piper of Hamelin" and share in its dramatization by your corps or company at a regular meeting. (Two points; if it is well rehearsed and presented publicly, five points.)
- (83) Know the difference between a check, a draft, a money order and an express check.
- (84) Describe the dress of a Chinese girl.
- (85) Read five poems of the two Hindu poets—Sarojini Naidu and Rabindranath Tagore.
- (86) Know the story of a great woman leader of India.
- (87) Take an imaginary journey from New York City to Peking, stopping en route in London.
- (88) Know something of the great South American liberators.
- (89) Read a book of travel.
- (90) Know the process of silk manufacture.

- (91) Describe the furnishing of a Japanese home.
- (92) Know what reform movements are taking place in China.
- (93) Make and color the flags of China, Argentina, Japan, and Liberia, using the encyclopedia to tell the correct colors.

IV. Spirit.

- (1) Write at least two hundred and fifty words about ten ideals for a girl, and share in a corps discussion of these ideals.
- (2) Write at least two hundred and fifty words about ten ideals for a boy, and share in a corps discussion of these ideals.
- (3) Read and discuss, "Are You Triangular or Round?" obtained from The Woman's Press, 600 Lexington Avenue, New York City.
- (4) Read in "The Girl's Year Book" or the Bible every day for six weeks.
- (5) Choose and tell about at corps meeting five pictures each of which means an ideal toward which you will work. (Three points.)
- (6) Give a five-minute talk at some club opening on some point in the Girl Reserve Code.
- (7) Attend Sunday School regularly for six weeks.
- (8) Learn "The Hymn of the Lights."
- (9) Learn one of the Psalms.
- (10) Learn one poem from "Christ in the Poetry of Today."
- (11) Attend church regularly for two months.
- (12) Learn ten Bible verses.
- (13) Name the Books of the Bible.
- (14) Learn to tell six Bible stories.
- (15) Learn at least three important facts in the lives of eight Bible heroes.
- (16) Name six women of the Bible and mention some interesting incidents in their lives.

- (17) Tell three things of interest about five children of the Bible.
- (18) Write a description (at least two hundred words) or take part in a discussion of the ways the boy Jesus grew. Luke 2:52.
- (19) Take part in club discussions on "A Girl at Her Best."*
 - (a) "A Girl at Her Best Physically."
 - (b) "A Girl at Her Best Mentally."
 - (c) "A Girl at Her Best at Home."
 - (d) "A Girl at Her Best Among Her Friends."
 - (e) "A Girl at Her Best in Her Church."
- (20) Read one good story of the life of some famous woman, as "The Story of a Pioneer," by Anna H. Shaw, or "One Girl's Influence," by Robert E. Speer.
- (21) Name countries in which the American Y. W. C. A. secretaries are working with girls.
- (22) Make a friend of some girl of another nationality.
- (23) Learn something interesting about this girl's nation and tell it at a club meeting.
- (24) Give five reasons why you think there should be a Y. W. C. A. in your city.
- (25) Read four stories connected with the life of Christ either in the Bible or in some book of Bible stories.
- (26) Give brief accounts of the life and work of five Y. W. C. A. secretaries in foreign countries.
- (27) Give brief accounts of the life and work of five missionaries who have represented or are representing your church in foreign countries.
- (28) Know the authors' names and give a brief account of the writing of four standard hymns of your church.

* Each discussion will count one point. See "A Girl at Her Best," by Alice G. Moore. There is material enough in this pamphlet for five corps meetings; perhaps it should not be used successively.

- (29) Learn the motto of the National Y. W. C. A. and write a three-minute interpretation of it to be read at a club meeting.
- (30) Serve on committee in the young people's organization of your church.
- (31) Be a member of a Bible class in the girls' department of a Y. W. C. A.
- (32) Read and tell at club meetings three stories about girls of foreign lands.*
- (33) Learn four games played by children in other lands.**
- (34) Be a member of a Mission study class either in your church or at the Young Women's Christian Association, and attend regularly for two months.
- (35) Read the story of "The Girl Who Walked Without Fear," by Mrs. Louise Rice.
- (36) Learn five facts about the people and their customs in the following countries: China, Japan, India, South America.
- (37) Memorize two hymns other than those listed elsewhere, and learn something about their composers. (Two points.)
- (38) Study your Sunday school lesson regularly for six consecutive weeks.
- (39) Be on time at Sunday school for six consecutive weeks.
- (40) Give regularly each week to church and missions or to some benevolent object from your own allowance or money that you have earned and saved.
- (41) Read and own "Mook—True Tales About a Chinese Boy and His Friends," by Evelyn Worthley Sites. (Two points, one point for reading only.)
- (42) Read "A Girl's Book of Prayers," written by Margaret Slattery.

* See Third Inch of the Inch Library.

** See "Children at Play in Many Lands," by Katherine Stanley Hall.

- (43) Read "Red Cross Stories for Children," written by Georgene Faulkner.
- (44) Know the story of how we got our Bible.
- (45) Tell the story of one of the following people: Martin Luther, Joan of Arc, Jacob Riis. (Two points for one story; eight points for three stories.)
- (46) Tell the story of the King James version of the Bible.
- (47) Know the story of "The Christ of the Andes."
- (48) Learn the motto of the world Young Women's Christian Association and share in a discussion of its meaning at a corps or company meeting.
- (49) Make a map of the world showing all the places where the "Blue Triangle" is at work. (Two points.)
- (50) On an outline map of the United States, show in different colors the eleven groups of states in which the Young Women's Christian Association has divided the country. (Each one of these descriptions is called a Field.)
- (51) On a outline map of the United States, place the letters Y. W. C. A. so that they stretch from coast to coast. Then draw connecting lines from these letters to the cities where the Field Girls' Work secretaries have their offices.
- (52) Read four poems written by Robert Louis Stevenson and memorize two of them, and know something of his life. (These poems may be chosen from "A Child's Garden of Verse.")
- (53) Read "The Perfect Tribute," by Mary Raymond Shipman Andrews, and "The Three Weavers," by Annie Fellows Johnston.
- (54) Find six stories in the New Testament that show how Jesus went about helping other people.
- (55) Find six stories in the New Testament that show how Jesus loved the out of doors.

- (56) Have a "white record" against any personal fault such as lying, stealing, cheating, bluffing, "cribbing"—unclean stories—for two months.
- (57) Have a "white record" against any unkind criticism for one month.
- (58) Earn your own Bible by Sunday school attendance or by earning money to buy it. (Three points.)
- (59) From hymns sung in your church during a period of three months, choose three that mean something especial to you and memorize one of them. (Three points. This may be repeated, using the same number of hymns but choosing different ones.)
- (60) Be a helper in a primary or beginners' class for two months and do not miss a meeting. (Three points.)
- (61) Help your corps or company to write a corps prayer. Use a blackboard where possible and share in a ten-minute discussion of the prayer.
- (62) Learn John Oxenham's poem, "Every Maid."
- (63) Learn the rules of behavior for a Chinese girl.
- (64) Learn the names of the ten great world religions, their dieties, and the countries where they are worshipped.*
- (65) Read the story of Pandita Ramabai.
- (66) Learn ten Bible verses to show that Jesus made no distinction between races.
- (67) Learn two of Rabindranath Tagore's poems from *The Crescent Moon* and know something of the poet's religion.
- (68) List five characteristics of Oriental girls which you think American girls might emulate, and know why.
- (69) Learn the story of Gautama Buddha.
- (70) Know what contributions are being made to American life by the following races: Japanese, Italian, Russian, Dutch, German, Chinese, and Czechoslovak.

* For material see Menzie's "History of Religion," or Moore's "History of Religions."

- (71) Select and learn a Bible story which you think best illustrates Jesus' love for people.
- (72) Write a 300-word essay on what Christianity has to offer to the girls of the Orient.

**SPECIAL HONOR LIST FOR YOUNGER GIRLS IN BUSINESS AND
INDUSTRY.**

I. Health

(a) Personal:

- (1) Open windows in sleeping rooms for six weeks during winter months.
- (2) Get an average of at least eight hours' sleep a night for one month.
- (3) Go to bed not later than 9:30 P. M. for at least two nights a week for one month.
- (4) Take daily outdoor exercise for at least one-half hour for one month.
- (5) Avoid chewing gum for two months.
- (6) Brush teeth evening and morning for one month.
- (7) Do not miss work on account of ill health for two months.
- (8) Drink three glasses of water between meals every day for one month.
- (9) Refrain from drinking tea or coffee more than once a day for two months.
- (10) Eat well-balanced lunches every day for one month.
- (11) Wear low-heeled shoes to work every day for two months.
- (12) Know the proper care of (two points):
 - (a) Skin.
 - (b) Hair.
 - (c) Teeth.
 - (d) Nails.
- (13) Refrain from eating between meals, except chocolate bars, graham crackers, or fruit, for one month.

(b) First Aid:

(14) Know where to use and be able to apply the following kinds of bandages (three points):

(a) Circular. (c) Sling. (e) Finger.

(b) Reverse. (d) Head. (f) Joint.

(15) Give symptoms of, and know treatment for, the following (one point for each):

(a) Fainting. (c) Bruises. (e) Burns.

(b) Sunstroke (d) Frost bite. (f) Sprains.

(g) Splinters. (h) Something in the eye.

(16) Know a simple remedy for the following (one point for each):

(a) Cuts. (c) Headache. (e) Nosebleed.

(b) Earache. (d) Toothache. (f) Indigestion.

(17) Know how to make a hospital bed.

(18) Be able to use a clinical thermometer.

(19) Learn how to bathe a sick person in bed and change the bed linen. (Three points.)

(c) Outdoor Activities:

(20) Walk twenty miles within ten days.

(21) Make a signal fire and illustrate two ways of building a cook fire. (See Boy Scout Manual, pages 87 to 117.)

(22) Know what to do if you are lost in the woods. (See Woodcraft Manual for Girls, page 208.)

(23) Know road signs made with stones and with grass. (See Woodcraft Manual for Girls, page 238.)

(24) Know how to cook around a camp fire without utensils (two points):

(a) Eggs. (c) Wienies or bacon.

(b) Potatoes. (d) Marshmallows.

- (25) Learn how to swim the following strokes (three points for each):
- | | |
|-------------|------------------|
| (a) Breast. | (d) Crawl. |
| (b) Side. | (e) Tread water. |
| (c) Back. | (f) Under water. |
- (26) Learn the following dives (three points for each):
- | | |
|------------|----------------|
| (a) Front. | (c) Swan. |
| (b) Back. | (d) Jackknife. |
- (d) Indoor Activities:
- (27) Do a simple five-minute setting-up drill every morning for one month. (Two points.)
- (28) Play three team games such as volley ball, basket ball, corner ball for six weeks. (Ten points.)
- (29) Know four standard folk dances. (Five points.)
- (30) Teach a group to dance a standard folk dance. (Two points.)
- (31) Attend a gymnasium class at least three times a month for three months. (Five points.)
- (32) Know the alphabet and simple word combinations used in signaling. (Two points.)
- (e) Community Health:
- (33) Swat twenty-five flies a day for two weeks.
- (34) Help in some campaign to make the city clean.
- (35) Observe the following rules for six weeks (one point for each):
- | |
|---|
| (a) Use no public drinking cup. |
| (b) Throw no fruit skins or paper on the streets. |
| (c) Use only sanitary towels. |
- (36) Practice safety-first rules for six weeks in (one point each):
- | |
|----------------------------------|
| (a) Crossing the streets. |
| (b) Getting on and off the cars. |

II. Service

(a) In the home:

- (1) Know how to prepare the following (two points for each):
 - (a) One kind of cake or cookies.
 - (b) Bread and muffins.
 - (c) Six common vegetables.
 - (d) Left-over meat in three ways.
- (2) Make your bed and care for your room every day for one month.
- (3) Iron for one hour each week for six consecutive weeks. (Three points.)
- (4) Keep your stockings darned for one month.
- (5) Do not borrow personal belongings for six weeks.
- (6) Make something attractive for your home, such as curtains, sofa pillows, etc. (Three points.)
- (7) Keep your dresser drawers in perfect order for six weeks.
- (8) Do not leave clothing around for one month.
- (9) Wash or dry dishes from one meal for one month.
- (10) Sweep the sidewalk and front door step or porch every day for one month.
- (11) Help to buy a geranium or some hardy plant for the house and know what makes its leaves grow. (Three points.)
- (12) Care for this plant regularly for one month.
- (13) Help to buy a piece of furniture or linen supplies for your home. (Three points.)
- (14) Be able to tell your family what fire and life insurance is and why it is valuable; tell what is meant by "policy" and "premium." (Two points.)

(b) Outside the home:

- (15) Take part in a community program.
- (16) Name and locate the institutions in your locality to which you would refer a tubercular person; one

- needing food; fuel and clothing; a lost child; a truant scholar case; a girl seeking employment; a person taken ill on the street; an unsanitary housing condition. (Five points.)
- (17) Know how to send in emergency calls for the fire department, police department, pulmotor station.
 - (18) Know the laws for fire protection in your city.
 - (19) Make a finished article for the Red Cross or similar organization.
 - (20) Help support a Belgian or French orphan.
 - (21) Contribute to some local charity.
 - (22) Write a letter to a relative or shut-in once a week for two months.
 - (23) Teach two games to children.
 - (24) Sing regularly in the church choir or community chorus for two months.
 - (25) Become a member of the Junior Red Cross.
 - (26) Contribute to a Thanksgiving or Christmas fund or basket.
 - (27) Sing or participate otherwise in some entertainment at a hospital or old people's home.
 - (28) Sing in a caroling group at Christmas.
 - (29) Make a scrapbook for a hospital or children's home.
 - (30) Collect and send ten magazines to some institution.
 - (31) Get three new members for the Girl Reserves.
 - (32) Help earn money for a camp or conference fund.
 - (33) Make a poster used by your company.
 - (34) Make a poster for another group or general Association use.
 - (35) Write a song which is adopted for use by your corps or company.
 - (36) Plan and carry out a party for your corps or company.
 - (37) Help a new girl to feel at home in her work and with the other girls.

- (38) Buy and hold for three months five dollars' worth of government thrift stamps. (Three points.)
- (39) Have a personal saving account, and make a deposit regularly each pay day for two months.
- (40) Buy five dollars worth of postal savings for three months. (Three points.)

III. Knowledge

- (1) Be able to describe all the steps in the manufacture of a piece of ribbon, beginning with the cocoon. Do the same for whatever product you help to make. (Five points.)
- (2) Hold a regular position for six months. (Three points.)
- (3) Do not be late for work for two months.
- (4) Live on the budget worked out by your club and regarded as adequate for a girl with your salary for two months. (Two points.)
- (5) Read "Out of Shadow," by Rose Cohen. Discuss it at a club meeting.
- (6) Know what The Consumers' League is and what it is trying to do.
- (7) Receive a certificate for completing a night school course. (Five points.)
- (8) Receive a certificate for any course that increases your efficiency in your work.
- (9) Name ten occupations open to girls and women and tell the training required for each and opportunities offered in each. (Two points.)
- (10) Fill out a vocational questionnaire to be obtained from your adviser.
- (11) Discuss the Child Labor Laws of your state. (Three points.)
- (12) Know the proposed labor legislation for women and girls in your state this year. (Three points.)
- (13) Know what is meant by health insurance. (Two points.)
- (14) Write a letter of application for a position.

- (15) Make out and endorse properly a check and a money order.
- (16) Know the name of the governor of your state and the mayor of your city and tell how they are elected.
- (17) Tell the names of your representatives in the State Legislature and at Washington, D. C., and how they are elected.
- (18) Tell the names of your senators in the State Legislature and at Washington, D. C., and how they are elected.
- (19) Give some interesting facts at a corps or company meeting in regard to (two points for each one):
 - (a) A woman leader in Russia.
 - (b) A woman leader in France.
 - (c) A woman leader in England.
 - (d) A woman leader in the United States.
- (20) Be able to direct a stranger in your city to the railroad station, city hall, a church, hotel, theater, library, etc.
- (21) Recognize from post cards or photographs fifteen out of twenty views of your city.
- (22) Know the significance of the weather signals and be able to describe the flags used for each. (Two points.)
- (23) Be able to read a railroad time-table.
- (24) Learn the rules for the use and display of our flag.
- (25) Know the Semaphore code.
- (26) Write:
 - (a) A formal invitation to a party.
 - (b) An informal invitation to a party.
 - (c) A note of acceptance.
 - (d) A note of regret.(One point for each of these.)
- (27) Learn five simple rules of etiquette that will enable you to be a good hostess.
- (28) Set a table correctly for breakfast, luncheon, and dinner.
- (29) Learn five simple rules of etiquette that will enable you to be a good guest.

- (30) Be able to introduce guests properly.
- (31) What color scheme would you have in a dark bedroom?
In a light dining-room?
- (32) What four pictures would you put in a living-room and how would you frame them?
- (33) Describe the proper way to sweep and dust a room.
- (34) Make a list of the furnishings and the price of each article necessary to furnish (two points for each):
 - (a) A bedroom
 - (b) A living-room
 - (c) A kitchen
 - (d) A dining-room.
- (35) Know and describe ten wild flowers.
- (36) Know and describe ten trees.
- (37) Know and describe ten birds.
- (38) Make a flower book, or a tree book, noting kind, date and place where found. (One point for each kind of book.)
- (39) Name and locate six constellations.
- (40) Tell three nature myths.
- (41) Be able to tell the story of two constellations.
- (42) List the necessary articles of clothing for a young business girl.
- (43) Design and make a dress appropriate for work. (Five points for a summer dress, ten for a winter dress.)
- (44) Make a hat. (Five points.)
- (45) Tell the story of some book you have recently read.
- (46) Read any three books which you have never read before from the Girl Reserve Book List.
- (47) Read three stories from the First Inch of the Inch Library, and three from the Second Inch of the Inch Library. (One point for three of them.)
- (48) Know all the words of the hymn, "O Beautiful for Spacious Skies."

- (49) Know all the words of "The Star-Spangled Banner" and "America." (Two points.)
- (50) Discuss in a club program what a reputable employment agency in your city or town would offer to the girl who works.
- (51) Dramatize the way a girl secures her working papers.
- (52) Share in a corps or company discussion on the topic, "When I go traveling."
- (53) Name the articles you would put in your suitcase when starting on a trip, and tell what you would do if you missed a train in a strange city.
- (54) Know how to recover an article left on a train or a street car.
- (55) Earn a bonus given by your firm for good work or salesmanship.
- (56) Know the names of three women prominent in the labor movement of today and tell something which each one of them has done.
- (57) Give at least three reasons for having an eight-hour day and state three reasons usually given by those who oppose it.
- (58) Take part in a debate upon the above question.
- (59) Give at least three reasons against child labor and state three reasons generally given by those who favor child labor.

IV. Spirit

- (1) Write (not less than two hundred and fifty words) and discuss ten ideals for a girl. (Two points.)
- (2) Write (not less than two hundred and fifty words) and discuss ten ideals for a boy. (Two points.)
- (3) Read and discuss the Book of Esther. (Two points.)
- (4) Read and discuss the Book of Ruth. (Two points.)
- (5) Name six women of the Bible and mention some interesting incidents in the life of each.

- (6) Tell three things of interest about five children of the Bible.
- (7) Name six important events in Christ's life.
- (8) Give the outlines of the leading religions of the world other than Christianity and tell the status of women under them. (One point for each.)
- (9) Make a friend of some girl of another nationality.
- (10) Compare labor conditions of women and children in our own country with those in China, Japan, India, and other Asiatic countries; with those in England, France, Germany, and other European countries; in Africa and in South America. (One point for each country compared.)
- (11) Tell the social customs and standing of women in the above-mentioned countries. (One point for each country.)
- (12) Participate in the dramatization of a Bible story.
- (13) Memorize Psalms 19 and 23; Romans 12; First Corinthians 13, using the word "love" instead of "charity." (One point for each.)
- (14) Memorize the Association motto—John 10:10—and give a five-minute talk on it. (Two points.)
- (15) Commit to memory ten Bible verses selected by the adviser.
- (16) Learn John Oxenham's poem, "Everymaid," and discuss it. (Three points.)
- (17) Learn and discuss the laws of your state regarding the holding of property.
- (18). Learn one poem from "Christ in the Poetry of Today." (Three points.)
- (19). Attend Sunday school regularly for six weeks. (Two points.)
- (20) Attend church regularly for six weeks.
- (21) Be a member of a Bible class in the Girls' Work Department of the Young Women's Christian Associa-

tion and attend at least four times for six weeks.
(Two points.)

- (22) Serve on a committee of the young people's organization in your church for two months.
- (23) Write a sketch of at least 200 words about the work of the Young Womens Christian Association in other countries than ours.

Note.—From time to time the adviser of every corps will receive suggestions for new honors. Every Girl Reserve should add these to the lists in her Guide.

Suggestions for an Interpretation of Honors Which Will Make Them International in Their Scope.

This material will be of a particular service to the secretary and adviser who are working with the foreign-born girl, but it is also very valuable for the content which it brings to the honor which might seem to be of ordinary importance only. If the suggestions are adequately developed they will furnish much of the content to be used at the regular corps meeting, thereby linking the honor directly to the club activity—making it the activity, in fact.

Health:

Honor No. 27. Walking is an old-world sport, and it will make a girl tremendously interested if she should gather some information regarding the famous trails in Europe, and also some of the best-known ones in America. Interesting biographical studies will result if she should search for stories about some of the great people who have tramped these trails.

Honor No. 51. Obviously, it is not only the folk dances which should be learned, but their origin and significance. See Marie Hofer's book, "Popular Folk Games and Dances."

Honor No. 43. This and other honors similar to it offer an opportunity for the girls to learn not only the technique but also the history of games. Croquet is not American in its origin. What are some other famous European sports? What are the Olympic games? When are they held? Who competes?

To advisers and secretaries working with foreign speaking girls, the following suggestion is made: Compare pictures of European children with their rosy cheeks and sunny eyes and the faces of average American children; pale childhood is not an American ideal and foreign mothers must know that vigorous children are desired in America as much as they are in Europe. The foreign children whom American girls see in great crowded cities in foreign quarters are the product of a low standard of American living and are not representative of Old World children.

Service:

Honor No. 2. (c) It would be interesting to learn how vegetables are cooked by other nations. America is not famous for its cooking of vegetables. (g) Find the origin of some of our candies which we accept as American: e. g., Turkish Delight.

Honor No. 10. From where did rules of etiquette first come? The old-world courts. Pantomime and dramatization will make this very tangible to girls.

Honor No. 36. Trace in the programs of "community sings" which have occurred in your locality the songs which are international.

Honor No. 50. Christmas, Easter Day and May Day are festivals which are observed by people in America and Europe, too—they are international. It would be very interesting to interpret our observation of these days in the light of the customs of some other country.

Honor No. 58. This honor may be broadened to include any needy group of people the world over. Advisers and secretaries will guide carefully into constructive channels all of the interest which is aroused by a definite appeal in a community.

Honor No. 61. This honor may be broadened to include the teaching of these patriotic songs to some other girl, possibly not a Girl Reserve, for love of country is a thing which grows by being shared. Particularly is it necessary to keep clearly in the minds of girls that much of America's greatness is due to the many streams of immigrant life which have flowed into it ever since the establishment of the colonies. True patriotism in America will recognize the enthusiasm with which a descendent of a foreign nation observes his great hero days; it is second only to the zeal with which he celebrates American holidays.

Knowledge:

Honor No. 52. It would be possible in interpreting this honor to interest a girl in the new countries which have grown out of the war, and in some acquaintance with the people in those countries, their needs and ambitions, and the obstacles which they are trying to overcome.

Honor No. 56. When the girl is learning about the National Travelers' Aid pin, it would be possible to stretch her interest to far-away places by asking such questions as the following: What nationalities are coming into your community? What groups are there already?

Honor No. 60. If a secretary or an adviser is eager that her girls have an increasing knowledge of and interest in the peoples of the world, the club meeting which deals with this honor might include in its program some discussion of foreign money and foreign exchange, a discussion of the best way to send money, and how people

prepare to come to this country—i. e., their passports, the amount of American money they receive for their money, and many other interesting details of the journey.

Spirit:

For the secretary and adviser working with foreign-speaking girls, suggestions about the spirit honors have been included in the chapter on a Program for Girls with a Foreign Background. It may be possible in many communities which are American to interpret in an understanding way the observance of Holy Days by other churches than the one to which the girl belongs. It would be particularly interesting, for example, to see how Easter is observed in different churches.

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Section V.

ACTIVITIES FOR DEVELOPING A CHRISTIAN PERSONALITY.

CHAPTER I.

RELIGIOUS EDUCATION OR TRAINING IN CHRISTIAN THINKING AND LIVING.

IN its Girl Reserve Movement and throughout its work for younger girls, the Young Women's Christian Association considers that it has a fundamental purpose underlying all activities, discussion groups, services of worship: namely to develop the normal interests of the girl so that she grows healthfully as a girl Christian of her age may be expected to grow. Its program of religious education is not a part of its whole plan of activities, "for religion touches all of life" and therefore religious education becomes an underlying principle which cannot be separated from the whole fabric of a girl's living.

Moreover, the Young Women's Christian Association recognizes frankly that it is only one force working in a community, touching the lives of girls with the purpose of Christian education; and that the church has a peculiar responsibility for the development of girls; that, indeed, the more formal class work in Bible and world fellowship and much of the girl's training in worship should come directly through her relationship with the Church.

In order to develop the religious life of the girl, one must understand the whole girl, for character depends not upon the development of the spiritual life alone, but upon the working together of all the factors which go to make up the life of the

girl. The normal development of girlhood has to do with physical, mental, social and spiritual characteristics as interdependent factors. The girl is a whole girl, in any situation, with all of her personality involved; this means that she must be trained as a whole person. What she thinks, says, and does at any moment is either stimulating or inhibiting normal growth and expression; whatever may be the immediate situation—a basket ball game, a Sunday service, a question of class room honor, or the decision to forego a new party dress so that she may help famine sufferers, her power to throw herself into such a situation and to act in that situation as a girl Christian should, determines to no small degree how adequately she will deal with other situations as they arise.

This process of growth is furthered greatly by the entrance of three elements, each of which has its direct bearing upon the life of the girl. They are the opportunity to worship, ways to develop a growing understanding of God, and of men, and an opportunity to express through sharing her life and her standards of action, her consciousness of God.

Worship.

The place of worship in the training of the younger girl is presented in considerable detail in the pamphlet "Training the Girl Through Worship," so that it is necessary here only to suggest the main points involved. First of all there is the more formal service of worship in which she joins with others, either in her church or in the Association. Beauty, order, and symbolism appeal most to the girl between twelve and eighteen. Music which is rich, full of dignity, and rhythm, and reverence is a factor which cannot be discounted in any effort to interpret worship to girls. Girls at this period of development rarely enjoy and seldom are helped by any play upon the emotions through the use of hymns and stories which, while popular, lack the fine fibre of the hymns which for many years have ministered to the needs of all groups of Christian people. Many advisers will find opportunities to supply the girl's need for

beauty, order and symbolism not only through the Association but also in the church.

The opening club ceremonial, and the installation and recognition services also offer great opportunity for the expression of the element of worship. In this it is the spirit of simple dignity and reverence for one's own personality, for others' personality and for the personality of God which lifts a service into a realm of worship. The use of poems and songs is valuable. A poem, which has been talked over together and memorized, may be repeated in the opening ceremonial of the Girl Reserve meeting; in many case such a hymn as "O Beautiful for Spacious Skies" may be expressed through a series of tableaux as simple dramatic action for a service of worship. However it is managed, the girl needs worship, both to develop and strengthen in her attitudes of thanksgiving, unselfish service, and reverence, and to awaken a greater sense of group consciousness and a willingness to make herself one of the group. Worship is essential both for strengthening the individual life and for releasing that life from individualism.

A Growing Understanding of God.

Even though the Young Women's Christian Association recognizes that the bulk of a girl's thinking and discussion through study groups will be done in a church school or as a part of her day school curriculum, there is both opportunity and necessity for it to make sure that the girl is really growing in her understanding of God and his relations to herself, and others and in a deepening interpretation of her relations to a world.

This necessity and opportunity for such service on the part of the Association do not mean, however, that in formal Bible study classes or in organized world fellowship groups only can be found the ways to achieve this growth of understanding. Particularly is this true of the younger girls in the Girl Reserve Movement. It is a growing conviction that the younger girl goes further in her grasp of both Bible and world fellowship

content (world fellowship implying social) through story telling, dramatics, and discussion than in a formal class hour. When program content is regarded in this way, there is always freedom to incorporate it into a club program at any point where it will bear directly upon the girl's life at that time. A Bible story may be told and dramatized at once, or there may be a discussion of party dresses, from which there will develop a real project; the girls will set themselves to the task of finding out the conditions of industry in Japan and something about the lives of Japanese girls who make the lovely fabrics from which the party dresses are fashioned. The result may be a short litany of intercession for industrial girls as the result of their own study of the conditions and needs. An astronomy party once led a group of high school girls to ask about the star worshippers and there resulted a discussion of certain non-Christian religions and men's age-long search for God. This came about so naturally that the girls were not conscious in the least that they were being "religiously educated." At another time, a milk strike was the occasion of one skillful leader's stimulating her girls to a discussion of the ideals which Jesus had for human lives brought together in great groups. The ultimate result was the study by a small group of "The Social Teachings of Jesus." This study was carried on in the Sunday School class to which many of the girls belonged and it was right that it should be. Any situation in which the girl lives may be the door for that girl into a growing understanding of God. The uses to which an adviser puts situations in a girl's life depend upon that adviser's knowledge of the girl, and of the principles of teaching. There must be a constantly increasing grasp of material, also, which can be played into the girl's life when she needs it, without recourse to texts and formal study groups. It is very obvious, of course, that the fineness of contact at this point is in direct proportion to the strength of the background which the girl is accumulating through the church school.

Christian Habits in Every Day Living.

It is not difficult to remember and to regret the experiences of certain girls whose ability to pray in a young people's meeting and whose knowledge of Bible and missionary facts was amazing, yet whose ability to make experimental use of these experiences was nil. The Girl Reserve movement recognizes the imperative necessity of a girl's having such intelligent activity in the expression of her Christian purpose that she is saved from becoming a prig. In the main, these outlets are three in number: (a) sharing her life with other people (commonly spoken of as "service"), (b) the declaration of her ideals through character standards by which she measures her relations to her world, and (c) recreation by which she keeps the emotional balance, and in many cases, frees her instinct for mastery in a way that is not injurious to others. All are a necessary part of religious education.

Planning with her for service activities, it is necessary, first of all, to avoid the point of view that they are merely "busy work," such as is usually given to small children in the primary class to keep them out of mischief. If the service activities are not training and developing the girl, they are useless. Training is not possible unless the activities which she carries out are really needed in her immediate community or in the larger community, the world. A group of younger girls who make, for a children's hospital, baby clothes that no baby could get into, are not being rightly trained in service. It is very probable that they may become women who pack impossible missionary boxes with left-over evening gowns. The girls who seek to share their lives with other people must learn what they have which those people need, and what those people have which they need, so that it can be honest sharing and not a patronizing giving. It is more religious for a younger girl to help in a "cleanup my town" campaign than it is for her to give a tenth to missions solely because her family compel her.

Of course, all advisers of girls realize that if the girl's inter-

est stops with her immediate community, she is only partly Christian, and, therefore, the understanding sharing of her life with those who are geographically far apart from her is essential.

The expression of herself in the character standards upon which she bases her behavior, will depend upon the closeness and the correlation between her ideals and the conditions of her life. It is so easy for even grown-up people to be tremendously interested in the hours and conditions of work of industrial girls and unconscious of the impersonality and discourtesy with which they treat an industrial girl who rubs elbows with them in the street car or in a crowd ; therefore it is no wonder that a younger girl may come home starry-eyed from a meeting which has stirred her aims and stimulated her dreams of service, only to meet with an irritable impatience the demand of a small brother to "tell us a story."

Never would the secretaries and advisers in the Girl Reserve Movement fail in stimulating a girl to formulate the highest of ideals for herself, but always there is the recognition of the necessity to help her to express those ideals in terms of her own everyday living. This must be done so that the number of women who give themselves to great causes without stint but more or less completely fail in the close relationships of everyday, may be decreased.

For this reason, the adviser of girls must study carefully the situations in which her girls are forced to make decisions and act upon them. The girl, who steadily increases her power to decide in favor of other people rather than in her own favor, is on the road toward being able consistently to express herself as a Christian woman. This may be illustrated by the action of a group of girls who gave up their own sodas and candies, formerly purchased from a druggist, who was compelling his two girl clerks to work fourteen hours a day without a chance to sit down; or by the high school girl, who definitely gave up the possession of a new party dress so that she might give her

mother for Christmas a sweater which she needed. Such groups of girls or individuals are beginning to comprehend the "friendly kingdom" way of living, both in business relations and in the home.

Moreover, it would be unfair, manifestly so, for the secretaries and advisers in the Girl Reserve Movement to criticize the older girl for maintaining unwholesome social relationships when she has been permitted or encouraged in an attitude of careless flippancy in her friendships with either boys or girls. They must help the younger girl to gain the power to determine character standards for herself, yet to look with understanding and tolerance upon different standards determined for themselves by others, and this training must be acquired through her right meeting of these situations in her girlhood. She can and should be helped to grow into a normal balance between respect for the decisions of others as to what are character standards and her own independent actions.

The validity of religious education of girls is nowhere more tested than in the matter of recreation. Sometimes so many mature Christians consider their recreation as "time off" from being a Christian—a sort of spiritual dishabille—that it is not difficult to understand how younger girls come to consider their recreation as outside the realm of the religious. A wholesome attitude toward health of mind and body (in which good times, that are re-creative, play so large a part) is impossible without a spiritual dynamic. It therefore becomes an important question whether or not sodas, outdoor exercise, and proper shoes are accepted naturally by the girl as factors in the decisions which a girl Christian makes.

There remains one fundamental thing, when all that could be said about the religious education of the growing girl in far more space than this chapter is said. Religion involves life—all of life—and religious education is the training of the whole life all of the time in the way of comradeship with God, who is the Father of a world.

If advisers and secretaries are rightly to interpret the purpose of the Young Women's Christian Association in its group and individual work with girls, and if the three elements in the process of a girl's growth are to be successfully coordinated, there are certain methods of procedure which should be followed, either closely if an adviser is just growing into her experience of working with girls, or with a great degree of freedom if a person has found her way. The following suggestions are appended, accompanied by a bibliography designed to equip an adviser and secretary with right tools, to illustrate ways of conducting formal and informal services of worship, and the telling of Bible stories.

A. For Use in Worship.

An order of service for more formal vespers:

1. Opening sentences of invocation.
2. Prayer of penitence and thanksgiving.
3. Hymn of praise.
4. Scripture reading, responsive prayers or psalms recited in unison.
5. Talk, story or dramatization.
6. Hymn of consecration and action.
7. Closing prayer and benediction.

B. Plan for short, informal period of worship.

1. To catch everybody's attention, use a hymn or two, such as "Day Is Dying in the West," "Come Thou Almighty King."
2. The recitation of a psalm or some other memorized passage together, trying to keep the same thought of thanksgiving as in a more formal service.
3. The club prayer or prayers by several girls (who have been asked previously to have this share in the service).
4. Hymn of Action (if around the campfire, use a good-night hymn).

BENEDICTION.

Leader—

The Lord bless thee,
And keep thee.
The Lord make his face to shine upon thee
And be gracious unto thee.
The Lord lift up his countenance upon thee
And give thee peace.

Response—

God be merciful unto us
And cause his face to shine upon us;
That Thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise Thee, O God;
Let all the peoples praise Thee.

All—

The Lord bless us
And keep us.
The Lord make his face to shine upon us
And be gracious unto us.
The Lord lift up his countenance upon us
And give us peace,
Both now and evermore. Amen.

C. Telling Bible Stories to Younger Girls.

1. What stories to tell:

While the girls are still in their early teens, stories with very concrete action and red-blooded heroes, such as Joseph and Moses should be used and sections from the Acts may be chosen. Stories like the one about Ruth should be left until the girls develop a love for the idealistic. When this is at its height, usually when the girl is between fourteen and seventeen, stories from the life of Jesus have a unique appeal. It must be a virile and manly Christ who is portrayed, but this is only to say that advisers must get down

to the real heart of the gospel narratives. This is the time to enlist to its full the loyalty of the younger girl to the personality of Jesus.

Some of the parables—that of the “Good Samaritan,” for instance—can well be used for the grade school girls, while others, such as “The Ten Virgins,” fit better the need of girls a little older. The call of Isaiah and the story of Nehemiah are excellent material for the girl close to eighteen. There is recorded in the Bible a whole group of experiences of men at close grips with life; their spiritual significance can best be presented by the story method even though such a presentation, strictly speaking, cannot be called telling stories. The way that men’s understanding of God grew from the desert god of war to the Father God of Jesus is an illustration of this point.

2. Preparing to tell Bible stories.

Beyond the preparation that lies in the practice in telling any story is the matter of Biblical background which gives vividness and a real understanding of the meaning of the Bible story told. For help in this see the bibliography attached. One caution may be wise. Nothing is ever gained by cheapening the style of the Biblical narratives in an attempt to make them sound like the Sunday supplements, but on the other hand the use of a modern English word for one whose meaning is unfamiliar may illumine a whole passage for a girl. Neither is it ordinarily necessary nor best to put into the mouths of the characters a mixture of words drawn partially from the text and partially from imagination.

3. Dramatizing Bible stories.

This may be done in two ways. There is first the spontaneous dramatization without the use of costumes or scenery; this is especially valuable for the grade school girls. A long, elaborate story with several situations cannot be handled as easily by this method as a short story with a

good deal of action centering around a single point. However, a long story may be broken up into shorter ones. This first use of dramatization is valuable in training the imagination. There is also a rich field in the dramatization of long stories, such as that of Joseph or sections from the Acts. In such a case, the high school girls may write their own play, taking several weeks perhaps to prepare and produce it. Their grasp on the inner meaning and the human reality of the story will be immeasurably deepened by so doing.

4. When to tell Bible stories.

They may be told at Sunday afternoon recreation hours and around the fire. The opening ceremonial for grade school corps offers an opportunity too, but the telling should not be confined to stated occasions. The Bible story may be used in any story hour as a climax (see appended suggestion for a story hour that develops from the amusing to the meaningful story). All the adviser needs is to make the Bible story so much a part of her own thinking that it crops out as an illustration along with others when the girls are hiking.

5. Two suggested story hours.

- (a) "Rikki-Tikki-Tavi"—from "The First Jungle Book"
by Rudyard Kipling.

How the Prehistoric Little Girl Learned to Tell Time

—from "When I Was a Little Girl" by Zona Gale.

The Knights of the Silver Shield.

The Queen Who Dared (Book of Esther).

- (b) Tajar Stories by Jane Shaw Ward.*

Bit-bit and the Deeve—from "When I Was a Little Girl" by Zona Gale.

The Jester's Sword by Annie Fellows Johnston.

* Published April, June and July, 1916, John Martin's Book. Reprinted in 1917 Annual John Martin's Book. Can be procured from The Book Shop, 600 Lexington Avenue, New York City.

The Forty Wrestlers—See any book of early church history.

Stories from the life of Jesus.

A Camp Fire Story of the Long Ago.

Producing Notes:

The story teller repeats the first two paragraphs as stated here or in a similar form. When she is ready to tell the story of the old man (the story teller or teacher of the tribe) she would use for the source of her story the words of the second chapter of Genesis, verses 4-23. The Historical Bible, Volume I, by Kent, will also be of valuable help to her. To expand this story in order to interpret the first chapter of Genesis, the story teller should tell very briefly, in story form, some of the adventures of the tribe as it pushed its way into the unknown lands to the west, of its experience in Egypt, of the escape under the leadership of Moses, and the fact that eventually the people of this tribe settled in cities. Their great achievement after that was the building of the Temple. When the story teller reaches this point, she continues in words similar to the ones suggested below. After the point "richness of figure and rhythm of verses fitted the beauty of the Temple," it is of great value to the interest of the story to read the first chapter of Genesis through the first part of the fourth verse of the second chapter.

"Once in the long ago when all the world that we know best had never been dreamed of and when mighty nations ruled the world that to-day we know only in history books, there wandered a tribe of desert people in the barren lands beyond the Mediterranean Sea. From time to time they pitched their camel's hair tents where a tiny spring, pushing its way up through the dry sandy dust gave water for their flocks; or on some nights their camp was made where several springs made a green oasis; and once it happened that their wanderings carried them into a country where a

great river watered the earth and made of it a garden. This they never, never forgot but always it stood to them as symbol of the goodness and protecting care of Jehovah, their God,

“When the supper had been cooked and eaten and the tribe drew close around the camp fire the men sat in the inner circle; a little removed, where the shadows danced and flickered, sat the women with the little children cuddled in the folds of their mothers’ cloaks, protected from the evening damp. Then it was that some boy was sure to ask: ‘Tell us a story, one of the wisdom tales of the beginning of our tribe.’ (The old man who answered would be the storyteller of the tribe, its teacher really, for where there are no books, it is the tales that are told from the earliest memory of their fathers’ fathers that hold the wisdom and the truth men find and pass to their childrens’ children.) So sitting where his face was lighted by the fire he told them the story they loved almost best of all sifting the dusty earth through his fingers as he talked. And this was his story (Genesis II, vs. 4-23):

When the old man ceased the fathers and mothers sat looking into the fire or up at the stars so far over head, saying to themselves, ‘Lo, the beginning of all life is with Jehovah, yea even the stars and the food for each day and the water that cools our thirst.’ And the young men and maidens dreamed of the new families that would be some day and thought: ‘Lo, the love of the children and of the husband and wife is of Jehovah and He maketh new families.’

Then when the beautiful Temple was built, the priests found the old story told through the years around the camp fire so simple that they longed for a more stately form in which to express the faith of the people that the very source of their life was with Jehovah. It was at this time that the old

story began to be told in poetical form with such richness of figure and rhythm of verse as fitted the beauty of the Temple. But still there were many who loved the old story well and therefore at the first of the Book of the Beginnings are found both ways of declaring the faith of their fathers in Jehovah, the stately poem first as is natural and then the camp fire story.

Triangles for Girl Reserves



HAVE you ever noticed that many electric trains use miles and miles of triangles overhead to steady the wires which carry the power?

Girl Reserves stretch over miles of country and they, too, may be triangles for power and help hold the line steady for all girls. The triangles of power which Girl Reserves hold are in home, school and community. Sometimes it is not easy to see just how the line can be kept steady and so Alice G. Moore has written for all Girl Reserves these triangles which, if thought about at corps meetings and at home, may help Girl Reserves to become triangles of power.

MYSELF

May the words of my mouth and the meditations of my heart be always acceptable in Thy sight, O Lord, my rock and my redeemer.—Psalm 19, xiv.



MYSELF

“Think truly and thy words
Shall the world’s famine feed;
Speak truly and each word of thine
Shall be a fruit seed.
Live truly and thy life
Shall be a great and noble creed.”

To Think About—Together

Recall some verse you have memorized and particularly like. What is the value of memorizing worth-while things?

Why do you think it is important to read good books? In what ways do our friends influence our thoughts? How will our thoughts about others determine our actions when we are with them? Do people judge us more often by what we say or by what we do. Is it true that “actions speak louder than words”?

Read Philippians 4:8. Why do you think this verse might be a good motto for “finding and giving the best”? Do you believe that “as you think, so you are”?

To Think About—Alone

What do I like to think about when I am alone? Do these thoughts help me "to find the best"? If I could hear my conversations repeated at the close of a day, would it make any difference in what I say! Am I always sure that my thoughts are true and kind before I speak of another? Have I the courage to say what I know is right?

HEALTH

Know ye not that ye are a temple of God and that the spirit of God dwelleth in you?—I Cor. 6, xix.



HEALTH

I am helping to build a highway
For great and noble deeds
That are waiting to hurry forward
To the call of the world's great needs.
I must build it strong and steady
For the way can no weakness show,
Lest thoughts and deeds to conquer wrong
With faltering footsteps go.
I will build with care my highway,
For the temple of God is there,
The way must be free from barriers,
If the best I find and share.

To Think and Talk About—Together

What are the things you think we must remember to do in order to keep well? What three "don'ts" should we observe? How could one divide one's days into work, play and sleep in order to keep at one's best? How does the proper amount of sleep affect grades in school? Does our posture when we study have anything to do with the health? Is it easy to be cheerful when one has a headache? How does health affect disposition? Do you think that many of our illnesses are caused by our own carelessness? Are some caused by the thoughtlessness of others? What responsibility do we have to others for keeping well?

KNOWLEDGE

Happy is the man that findeth wisdom and the man that getteth understanding. For the gaining of it is better than the gaining of silver and the profit thereof than fine gold.—Prov. 3, xiii, xiv.



KNOWLEDGE

Books will be like friends to me,
If I truly care.
They will open up their hearts,
Deepest joys to share.
But they cannot give me more
Than printed page can give;
Only friends and being friends
Teach me how to live.

To Talk About When Together

Sometimes a girl says: "Oh, I'm not going on to school; I'm going to work."

Should a girl go to school as long as possible? Why?

What difference does the motive make—whether we study because we wish to know the lesson or simply for a high grade?

Think of ways of increasing one's knowledge outside of school hours.

How might our knowledge grow during a walk in the country?

Why do we often miss seeing the interesting and beautiful things all about us?

For what reasons do you think we should have a knowledge of the Bible?

To Think About When Alone

Do I gain knowledge entirely from books, or do I learn from people by being a good hostess?

Am I too eager to have my own experiences heard?

SERVICE

Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25, xl.



SERVICE

We serve by every loving thought
For those about us day by day;
A smile, a word, some kindness wrought,
A letter to some one far away.

There still another gift must be,
If service would be great and true—
The gift of self, unbound and free,
For what we are is service, too.

To Talk About When Together

If certain things are required of us at home, how can we make this real service? Does the spirit in which we do our work make a difference?

How about making things easier at home by putting away books and clothes? What are other ways of being of real service at home?

Did you ever think when you carelessly threw a paper in the street how your city would look if everyone did this? Do you think helping to keep the city clean is a patriotic service? Can you think of other ways in which you might serve your community?

Have you served folks in other parts of the world in the last year through your club, church or as an individual?

Did serving those folks make you any more interested in them?

Would knowing more about girls in other lands make you wish to be of service to them? How would this service make you a world citizen?

To Think About When Alone

What can I do today that will be real service?

Think of the many different people Jesus served and the many ways He helped them. See how many you can recall; then find others in Luke.

SPIRIT

Jesus advanced in wisdom and stature and in favor with God and man.—Luke 2, lii.



SPIRIT

Help me to grow in spirit,
Lord, I ask,
More ably to fulfill
Every task.
Teach me to speak in kindness
Words of cheer,
Courage for all who suffer
And who fear.
Teach me Thy way of loving
Every day.
Give me Thy spirit of service,
Master, I pray.

To Talk About When Together

Think of Florence Nightingale, Clara Barton, Edith Cavell.
What kind of spirit did they have?

Can we think of some acts of people we know which show
the same spirit?

What opportunities might we have every day to show a
spirit of courage? Of unselfishness? Of helpfulness?

Why are there so many songs written about smiles?

How does being grouchy affect others? What kind of spirit does it show?

Think of some of the reasons so many people followed Jesus wherever He went.

Why did He grow in favor with men?

How do you think He grew in favor with God?

To Think About When Alone

Am I increasing my circle of friends by being friendly?

Is my spirit loving, cheerful and helpful?

BIBLIOGRAPHY FOR RELIGIOUS EDUCATION.

Books for reading and study by advisers:

Adams, Charlotte—"The Mind of the Messiah."

Betts, George E.—"How to Teach Religion."

Brown, Charles—"Religion of a Layman."

Coe, George E.—"The Spiritual Life."

Cope, Henry F.—"Religious Education and the Family."

Crowe, Martha Foote—"Christ in the Poetry of To-day."

Davis, Maud—"Religious Education and the Younger Girl."

Elliott, Harrison—"How Jesus Met Life Questions."

Glover, T. R.—"The Jesus of History."

Houghton, Louise Seymour—"Telling Bible Stories."

Hunting, Harold B.—"The Story of Our Bible."

Kent—"The Historical Bible" (4 Vol. Old Testament).

Miller, Elizabeth—"The Dramatization of Bible Stories."

Moxcey, Mary—"Girlhood and Character."

Ottley—"Short History of the Hebrew People."

Richardson, Norman E.—"Religious Education of Adolescents."

Rhibany, Abraham M.—"The Syrian Christ."

Smith, David—"The Days of His Flesh."

Stone, Mabel E.—"Training the Girl Through Worship."

Woods, Edward S.—"Modern Discipleship."

Study courses for use with girls:
 Cutler, Ethel—"Out of Doors in the Bible."
 Gerwick, Katharine—"The Ultimate Quest."
 Richards, Katherine—"The Golden Word."
 Slack, Elvira—"Jesus the Man of Galilee."
 Thoburn, Helen—"Christian Citizenship for Girls."
 Thoburn, Helen—"Studies in Knowing Jesus Christ."
 Ward, Jane Shaw—"Shanghai Sketches."

MATERIAL FOR STUDY ON WORLD FELLOWSHIP.

Burton, Badley—"India, Beloved of Heaven."
 Cochran, Jean—"Foreign Magic."
 Cohen, Rose—"Out of the Shadow."
 Dewey, John and Evelyn—"Letters from China and Japan."
 Emerson, Ruth—"Japan To-day."
 Kellerman, Janet Harvey—"Children of Japan."
 Kipling, Rudyard—"The Eyes of Asia."
 MacKenzie, Jean—"African Adventures."
 Matthews, Basil—"Yarns of the Near East."
 Sherwood, F. A.—"Glimpses of South America."
 Tagore, Rabindranath—"The Crescent Moon."
 Ward, Jane Shaw—"Shanghai Sketches."

CHAPTER II.

HEALTH EDUCATION AND RECREATION.

HEALTH is attainable in a much greater degree than the ordinary person realizes. It means much more than just being free from serious ailment. Children believe that things are won by wishing; adults know that the best things of life are only earned by joyous and determined effort. All the sterling values of life must be striven for. Girls are likely to take health for granted and to assume that here at least is something one does not have to work for. But "something for

nothing" does not apply to health any more than it does to any other of the real treasures of existence.

Whether the normal girl is splendidly well or just not sick depends largely upon herself, for good health habits are the way to good health. One should not be satisfied with anything less than complete health, which makes possible the fullest expression of one's powers—physical, mental, emotional, and spiritual. All these various aspects of the individual's well-being form what is really one inseparable whole. The most economical way to work for health is to strive for wholeness of life.

Health is a vital, positive thing which in one sense may be regarded as an obligation to society and to the person possessing it, but which, over and above that, is a right and a privilege which every girl should claim. Health makes its contribution in many ways that appeal to girls. It gives beauty; it gives energy for work; it gives zest for play, and a great capacity for enjoyment. Health makes for ambition and for happiness as nothing else can do.

This phase of a Girls' Work program cannot be too greatly stressed, for teen-age girls can do more toward building healthy, robust bodies than can older people. No girl can acquire later this same kind of health and strength which should have come during adolescence. A health program involves much more than physical exercise: it means the right proportion and kind of work, play, love and worship. The definite health education program of the Girl Reserve Movement is found in all of the several programs for grade school, junior high school, and high school girls and for younger girls in business, industry and business colleges. For the grade school girl, the many honors which are listed under health offer to the adviser a unique opportunity to make vivid through demonstration and very simple plain discussion the road to health. For the place which health education holds in the programs for high school girls and younger girls in business and industry and business colleges, see sections of Chapter 2, Section IV.

The subject of health is by no means prosaic or humdrum when rightly presented by secretaries and advisers. Its most practical aspects may become absorbing topics of conversation among the members of a class or club. The subject need not be forbiddingly serious and heavy. Unless the girls inject into their response some of the liveliness which is natural to their age, the adviser may be sure that the subject is not being rightly presented. The girl who presented the health physician at the close of the lecture with clever rhymes of appreciation expressed a fundamental principle of health education quite as truly as if she had attempted a more formal and dignified statement.

True health education is not something which is made up of odds and ends of personal hygiene, even though the odds and ends may in themselves be favorable to health. True health education must be based on a constant recognition of health as a positive value and as the physical, mental, moral and spiritual well-being of the whole individual.

The author of the "Health Talks" listed at the close of this chapter gives it as her experience that groups of girls can be just as easily interested in the harmonious processes of life as in a limited subject like sex hygiene. In actual practice she found that the groups which came for the talks on "Foods the Source of Joyful Work and Play" were just as large as those who came for the talks on "Love and Health." The best type of sex education, like the best type of teaching on posture, diet, and exercise, is that in which the special subject falls into place as a part of the general subject of health.

A special talk on diet, for example, may be made to include by implication a whole philosophy of health. A discussion of foods can be made and should be made the approach to the broadest and most inspiring of health ideals. The story of food and what it means to the human being is full of genuine romance and readily appeals to the girl's imagination. The history of the functional activities related to food is a splendid

lesson in respect for the human body and logically teaches the interrelation of physical and mental habits and the relation of both to character and personality.

Similarly, the discussion of posture, exercise, and "good shoes for good feet" leads naturally in a real health program to the wider aspects of wholesome living. If good health-habits are to be rightly taught, they must be pictured forth in action; they must be projected against the living, breathing future of the individual girl. Good health habits cannot be vividly portrayed against a future of selfish inactivity and dependence or self-centered ambition. Health itself is not attainable without activity, self-reliance, and joy in service. For this reason, health education becomes social education, and the most specialized health talk about posture, exercise, or feet serves its true purpose to the same degree that it builds towards normal and socialized living.

The adviser of younger girls has a unique opportunity, one not to be later recalled. It is the age when the eighth grade graduate, to her later injury, dons her first pair of high-heeled, pointed shoes. It is the age when, as a result of bad shoes and the growth of self consciousness, the girl slips into bad habits of posture, one of the most important elements of health. It is the time when she should be exchanging the rough play of childhood for the most highly coordinated forms of physical exercise. But too often the girl falls under the influence of a false ideal of refinement or succumbs to indolence, so that she does not build up habits or exercise, or the attitude of enjoyment toward them. The same tendency appears in regard to food and recreation; the girl has reached the age when she begins to exercise her own choice in regard to all these things and it is possible to help her in the formation of good health-habits without offending that sense of choice which it is the right of every young girl of this age to preserve.

In general, the teen age or the younger girl group must be led through habit or performance, not by abstract teaching. It

is the age in which example is most compelling, when dreams and ideals and achievements loom large in the young girl's future. Although the group sense and the social desires are waking, they are still in need of cultivation and less responsive to direct appeal. At this time, the girl views all standards with a personal and individualistic bias. It is an age when historical characters, pageantry, and the dramatization of life have a strong appeal. These things should be chosen for training in character or standard forming rather than the method of lectures or moralizing talks. Friendships are in the making, and there is at no time greater need for wholesome group habits and true boy and girl comradeship instead of the enervating beau or sweetheart attitude. Healthy types of friendship and comradeship can be taught through literature and history, with frank discussion from the girl's own point of view. By the critical comparison of values and types, she can be helped to stabilize and master her new, developing social sense, thus gaining a personal foundation for conduct based upon judgment and not upon mere "follow the leader" or "conventional" standards. The "give and take" which is developed through wholesome, natural group association and play, provides excellent training for understanding of manners, custom and courtesy. This is needed to supplement the lessons learned within the family circle. The discipline of such intercourse becomes the means whereby they learn the true significance of personal ambition, responsibility and opportunity.

Individual application of reason and action and ideals should result, as far as possible, from the awakened interest and desire of the girl herself.

Advice and instruction should be given, whenever possible, in response to the awakened interest and desire of the girl herself. Her inquiries and criticisms should be answered as constructively and broadly as seems possible, and yet on the basis of a real understanding of what the individual girl would be, ignoring as much as is possible the failures of undeveloped

characteristics of her age. She is over-conscious of her inadequateness to the social world around her; this is physiological as well as psychological; hence the ease with which she is upset, becomes hysterical, feels misunderstood and falls into tantrums. Never is there a time when sympathetic leadership can do more to make or mar the visions and the powers of her future life.

Healthful habits cannot be too boldly urged, but the fact should not be forgotten that the "do and don't" stage of moral teaching is passing rapidly, if it is not already a thing of the past. But youth will listen when we say: "This is the altogether desirable thing," or "That will enlarge your opportunity to become what you want to be above all else."

The skilled adviser can learn to understand the way of helping girls to choose the best, but in order to do this, she must understand herself what is the best and respond herself to its appeal. In the study of the health education program of the Bureau of Social Education she will find much valuable guidance toward the best health habits which the experts of to-day can offer.

Many Associations will include in their all-department programs a Health Week, at which time will be stressed work by a Health Unit consisting of a physician, and a physical education secretary. The examinations, which are given, should be medical, physical and inspirational. They are essential to give the girl the constructive point of view of health, to cause her to realize where she stands as to health and where she might stand. They offer an opportunity for instruction in health habits, including habits of mind—the girl's attitude toward her work, her friends, her fun, her aspirations. These examinations should include heart and lung examination and a strength test. In addition to this technical assistance, girls with the encouragement of their advisers, may do a great deal for themselves through the Individual Health Program. The Health Inventory is the first step in the Individual Health Program.

Advisers will find very helpful a book entitled "Ten Talks to Girls on Health," which may be secured from The Womans Press, 600 Lexington Avenue, New York City. The following brief resumé will indicate its helpfulness to an adviser:

Introductory appeal to Club Leaders.

1. Pulling Uphill or Running Down; this is an inspirational talk to the girls and explains what determines the choice of the Uphill Road.
2. A Good Food-Tube—A Basic Equipment for the Climb to Success; A Bad Food-Tube—The Source of Blues and Failure.
3. Teeth: The Best Friend You Have; gives the true story of the growth of teeth, so little understood, and the health-habits which preserve them.
4. Foods: The Source of Joyful Work and Play.
5. Exercise: A necessity for a Successful Climb.
6. Hidden Traps on the Road to Success: Infections and Resistance to Them. Shows the value of courage and good health habits; the consequences of fear and self-neglect.
7. Drugs: The Most Misleading Sign on the Way.
8. The Feet on which to climb to Success or limp to Failure, and posture which Aids or Retards us.
9. Love and Health: The true meaning of Love is the making of Personality, the Building of Health, in Creative Work.
10. World Health: The Value of Human Beings above that of Material Things.

In addition to the leaders' talks, the following pamphlet may be obtained from the Womans Press. It is adapted for the use of the individual girl or may be incorporated in the regular program of a girl's club:

The Health Inventory, with an Introduction. This contains questions on health habits under the following topics: the avoidance of headaches, indigestions, constipation, colds; bath-

ing, care of teeth, care of hair, diet, sleep, elimination, menstruation, clothing, posture of feet, exercise, work, and leisure, personal relationships.

The following material published by The Womans Press gives valuable practical help toward individual health-building:

Corrective Exercise Cards: twenty-two illustrations with detailed instructions.

Exercises for Business and Professional Women: ten exercises recommended for daily practice.

Health Pamphlets: a series of general talks on health.

Foot Posture Posters: a set of seven posters for educational campaigns.

Foot-tracing Charts: for use in testing the feet.

Health Examination Cards—Medical and Physical. For use in the detailed health examination.

Special Parties and Stunts: recreation material compiled by Era Betzner.

Further guidance in the attainment of health and in the appreciation of true health values may be obtained from the official series of pamphlets which is published jointly by the Women's Foundation for Health, Bureau of Social Education, National Board, Y. W. C. A., and the Council on Health and Public Instruction, American Medical Association. Address 600 Lexington Avenue, New York City.

These pamphlets contain detailed and comprehensive material for a program of health education. In each pamphlet there is a short, concise statement of what is meant by Positive Health.

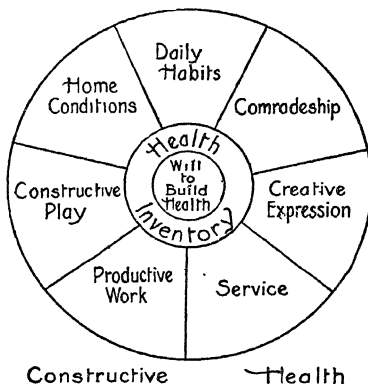
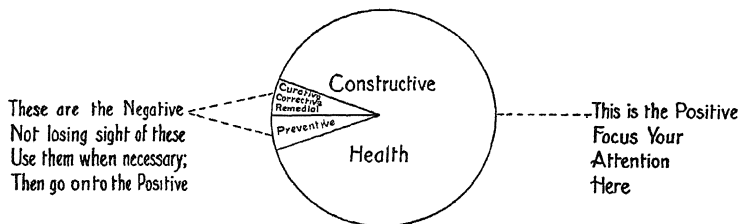
The series is developed as follows:

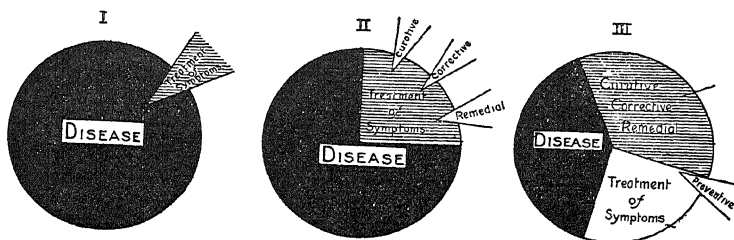
1. An all-round discussion of health and health habits.
2. Health examination cards with an interpretation and suggestions.
3. How to conduct a Health Demonstration and how to plan a Health Foundation Center.

FIELD OF VISION IN ANY INDIVIDUAL LIFE

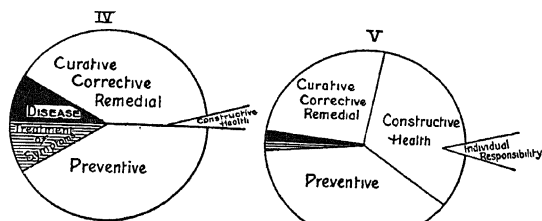
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129 East 52nd Street, New York City
Secretary—Dr. Josephine H. Kenyon





EVOLVING FIELDS OF VISION AS TO THE HEALTH PROBLEM PUBLIC



Modern:

- Scientific
- Boards of Health
- Sanitation
- Scientific Research
- Diagnosis
- Specialists
- Public Health Nurses
- Red Cross Nurses
- Anti-Tuberculosis Nurses
- Child Welfare
- Pre-natal Work
- Nutritional Clinics
- Etc.

The Future will Emphasize
Constructive Health and Individual Responsibility

- Health Physician
- Practicing Physician with Health Point of View
- Public Demand for Constructive Health

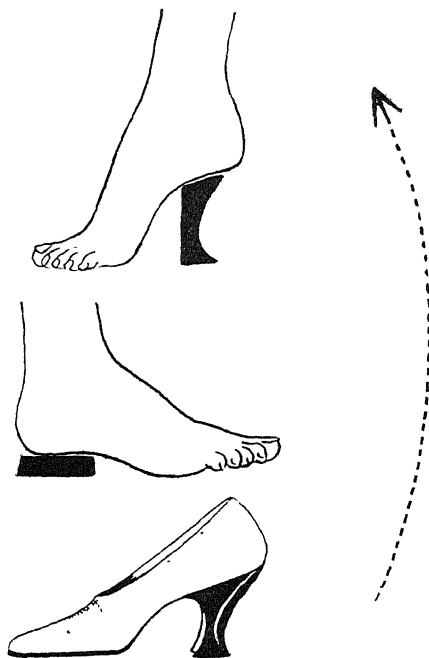
4. A special pamphlet on Nutrition and Health.
5. A special discussion of Mental Health.
6. A special pamphlet on Reproduction and Health.

By the study of these pamphlets, prepared by specialists and experts, advisers of girls' clubs may increase their knowledge of health in such a way that they may become intelligently helpful to their club members. Girls themselves should finally arrive at the use of these pamphlets also, by way of a graduated course of reading. The woman's movement for health needs a multitude of leaders; it has a place of influence for every girl who is aware of her opportunities and awake to the possibilities of increasing health by sharing it.

As has been stated, adolescence is the very time when the donning of high heeled pointed shoes marks the way to bad posture habits and the permanent crippling of the feet. There are certain goals which every girl should set for herself in regard to her feet, so that they will not only serve her "as a good understanding" but will also contribute to her state of health. Foot fatigue or discomfort results in lessened general health and efficiency and so her chance of success is reduced. Any girl should be eager to have her feet have (a) a straight inner border which means that the great toe is in line with the heel; (b) a strong long arch which means an inner line that does not touch the floor; (c) a good transverse arch, which means an absence of any callous on the ball of the foot; (d) all of the toes free and able to pick up pencils or marbles or to make a stocking pass back under the foot when portions of it are gripped by the toes.

This may be achieved to a certain degree by the normal foot position in standing and walking (a matter which deserves very careful attention since the correct method is to place the feet close together and pointing straight ahead, not toeing out as people have been taught for so long) and by exercise; but most of all is it accomplished by the care with which the feet

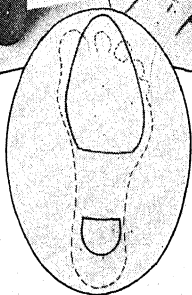
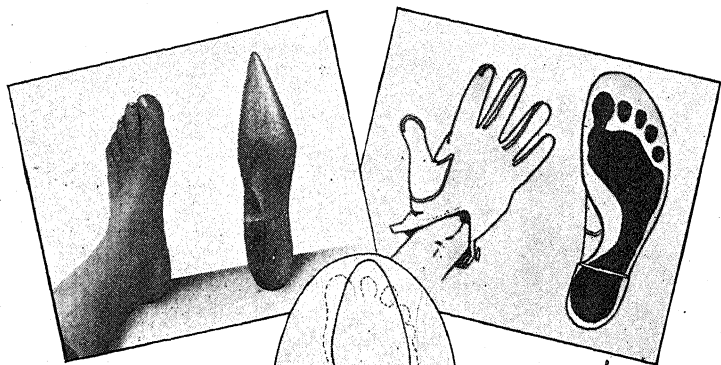
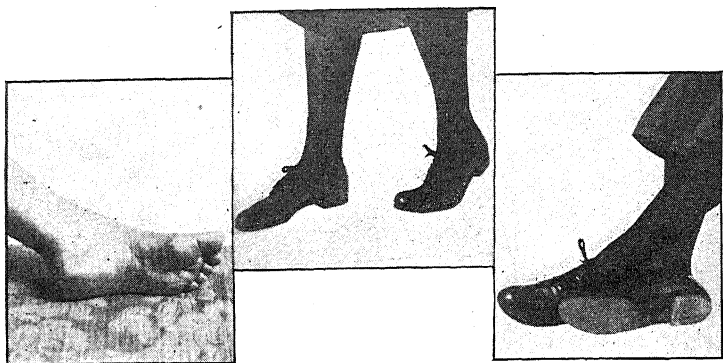
are dressed. The cuts on page 328 indicate what can and does happen to the foot which is improperly shod. It also shows the beauty of foot with which most girls begin life.



The Feet and How They Should Be Dressed.

“Men do not walk on pegs—why should women?”

“Do you buy shoes to fit someone’s eyes or your feet?” Such questions are being asked repeatedly to-day by thoughtful advisers of girls and by girls themselves who have determined somehow to find an answer to tired feet at night.



Shoes should have a straight inner border, which follows the line of the normal foot; there should be room for the toes without crowding; a broad low heel and a flexible shank which allows action of the arch muscles are indispensable to foot comfort. It is believed that the low cut shoe allows better circulation and increased muscle strength.

A study of the feet and of correct shoes in which to dress them should be a part of every group program each year. Discussions centering about the two questions which are stated above, and the writing of two or three hundred word essays on "A Five Room Apartment With Room for Every Toe" or some similar subject can be made still more fascinating by the making of foot pictures at club meetings. Secure large sheets of brown wrapping paper, some printer's ink and some benzine. Place the printer's ink on the sole of the foot and make a print upon the brown paper. The ink will come off easily when the benzine is applied. There should be discussion on the following points: Is the great toe straight? Why not? What kind of an arch do I have? Why? Draw an outline of the foot on paper and then place the shoe over this outline and trace it. Is the shoe a "good five-room apartment?" Grade the feet under the four points mentioned in the preceding paragraph.

The writing of footgrams is another way of developing an interest in the feet. Some of the following may serve as models:

Stand and walk toeing straight forward.

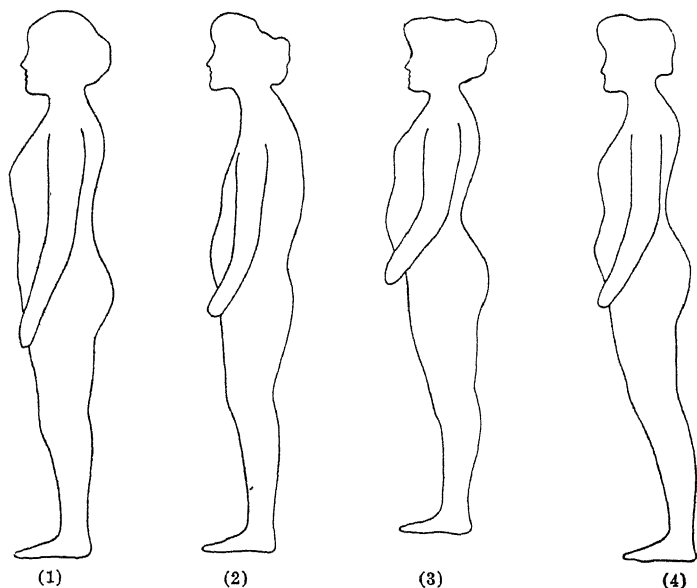
Use your toes—dig in.

Use your foot muscles.

Posture Tracing:

The importance of correct posture as an expression of health cannot be overestimated and one of the very best ways to help counteract some of the slovenly habits of standing and sitting which have been aided by the acceptance of certain styles of dress as the height of fashion, is to have the girls make posture tracings. A good posture tracing can be made by the

use of a large piece of brown paper, a candle and a soft lead pencil. Two girls can work together. The paper should be pinned to the wall and the candle lighted and set on a table in such a position that when the girl whose posture is to be traced, stands between the paper and the candle, the shadow of the profile of her body falls on the paper. The girl working with her then traces the outline with the soft pencil. The silhouette which is good and of use in determining her posture



must not be blurred by clothing. A close fitting union suit or an Annette Kellerman swimming suit should be worn. It should fit closely into the small of the back. After tracings have been made for the group, they should be made into a temporary

exhibit and used to focus the ensuing discussion on correct posture. The following points should be considered in the examination of the silhouettes: 1. (a) is the head well balanced?; (b) the line showing the back of the neck should be almost vertical; (c) the chin should be in. 2. (a) does the spine have a normal curve backward or an exaggerated one?; (b) are the shoulders round? 3. (a) is the chest normally full, low or flat?. 4. Is there a normal curve in the lower spine or a hollow back? 5. Is the abdomen slightly curved forward or prominent?

The tracings opposite indicate some of the defects which girls need to recognize and correct; figure one is representative of GOOD POSTURE and may be used as a standard; figure two shows the head thrown forward, a long round back, and a prominent abdomen; figure three shows a hollow back, and a prominent abdomen; figure four shows a round upper back, and a prominent abdomen.

How should girls assume good posture? SIT TALL! STAND TALL! WALK TALL! Push upward from the arches, trunk and the top of the head.

FUNDAMENTALS OF A DIET

The Growing Girl:

1. Total quantity offered in 24 hours should not be less than 2,500 calories.
2. Proportion of constituents important. Meat once a day or a protein equivalent. Green leafy vegetables twice daily. Fruit, raw or stewed, once a day as a minimum.
3. Protective foods—
 - (1) Milk and dairy products: The chance to drink at least one glass of whole milk once a day.
 - (2) Leafy vegetables—
 - (3) Foods made from whole grains, as: whole wheat bread, available cereals from whole grains.
 - (4) Eggs—

4. Foods for bulk and roughage, such as: root vegetables, bran, raw fruits, including skins.
5. Food should be well prepared:
Cooked sufficiently.
Appetizingly flavored and served.
Raw foods selected—relishes, such as: radishes, olives, pickles, celery.
Aesthetic value should not be lost in service.
6. Some latitude in choice given: such as, choice of cereal, choice of vegetable.
7. Avoid choosing two starchy foods at one time.
8. Opportunity to drink the necessary eight glasses of water every day.

General application of these fundamentals of a diet to the girl's life:

- A. The individual girl should be educated by talks and illustrations at regular club meetings to use her personal judgment in the selection of proper and sufficient quantities of food to meet her requirements. This is really more than a matter of judgment; it is a matter of responsibility. The relationship of food and sleep and rest and relaxation should also be stressed. For too many girls, both in school and in industry there is no opportunity for relaxation or rest after the noon meal. In some way this must be achieved.
- B. The exercise of her judgment should be trained especially in the matter of what a girl should purchase for those "in-between" meals which seem so essential to adolescence; fruits—oranges, bananas, prunes, nuts, figs, raisins—in preference to candy. The quality of ice cream (i. e. its food value) should concern a girl and simple biscuits should be chosen to eat with it rather than rich cake.

SUGGESTED SAMPLE DIET FOR ONE DAY.

Breakfast:	Fruit—raw or cooked. Cereal—choice if possible, one cooked, one dry—portions should be equivalent in food value.
Necessary	Preferably whole grains—oats, cream of barley, wheatina or cracked wheat. Toast or rolls. Butter (not a butter substitute.) Bacon or Eggs.
Desirable	Sweet of some sort—marmalade, etc. Warm fluid—tea, coffee; (coffee offered only in the morning is most desirable for adolescent).
Noon Meal:	
Necessary	A meat dish. A starchy vegetable. A green leafy vegetable—preferably fresh. Bread—choice, whole wheat or white. Butter. Dessert, preferably fruit. Relish if desired.
Evening Meal:	
Necessary	Thick soup—or vegetable soup, cooked to conserve the soluble salts. One dish, such as macaroni, hominy or rice, with cheese, or escalloped fish, or escalloped vegetables, or escalloped potatoes. Baked beans, not more than once a week. Salad or green vegetable. Bread—choice of whole wheat or white. Butter. Simple dessert.

Offer one glass of milk if desired, or cocoa.
(Tea and coffee not desirable at night).
Relish if desired.

EXERCISES FOR GIRL RESERVES AND OTHER TEEN-AGE GIRLS

Daily Exercises, 10 Minutes Morning and Night—Loose Clothes.

To look one's best, to be efficient, and to be fit are a closely linked trio, with fitness as the greatest of the three. Looking one's best and being efficient depend so tremendously on fitness of health, that we may truthfully say the latter is the source and fountain of the other two. Everyone wants to look her best—that goes without saying; and nowadays efficiency is the keynote of all success. Health, the natural birthright of every girl, helps to keep her looking her best. That every girl may come into her birthright, these exercises are offered by the Bureau of Social Education of the National Board, Young Women's Christian Associations.

I. Signaling.

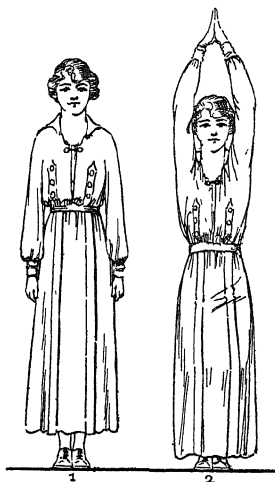
1. Stand feet parallel, hands at sides.
 2. Clap hands over head, bringing arms sideways upward and bending knees.
- Repeat 10 to 20 times.

II. Steamboat.

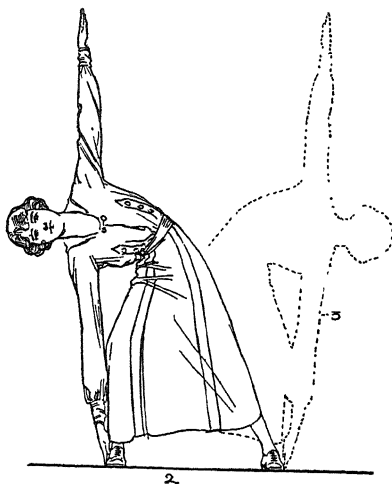
1. Stand feet apart, arms shoulder height.
 2. Bend right knee, touching right foot with right hand.
 3. Stretch right knee and sway to left, bending left knee, touch left foot with left hand.
- Repeat 5 to 10 times.

III. Brakeman.

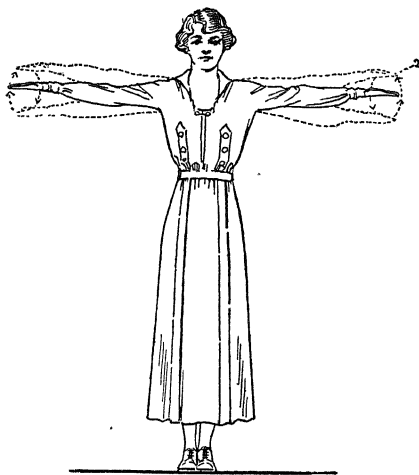
1. Stand feet parallel, arms shoulder height, palms up.
 2. Make small circles with arms bringing arms forward, upward and backward.
- Repeat 10 to 20 times.



I



II



III

1

IV. Chopping Wood.

1. Stand feet apart, both hands clasped on right shoulder, body twisted right as if holding axe.
2. Chop wood, bringing both hands down between legs.
3. Swing back to erect position, placing both hands on left shoulder, body twisted left.
4. Continue, alternating left and right.
Repeat 8 to 10 times.

V. Climbing Ladder.

1. Grasp a ladder with left hand, bend right knee upward and place right foot on ladder rung.
2. Climb by reversing arm and leg positions, bend knees high.
Repeat 10 to 20 times.

VI. Batting Baseball.

1. Stand feet apart, body twisted to right.
2. As leader throws ball, swing bat at ball, transfer weight to left foot.
3. Continue three times right and three times left.
Repeat 10 to 20 times.

VII. Bowling.

1. Stand holding ball in right hand, balancing it with left.
2. Run forward about three steps, starting with left foot.
3. Bowl ball with right hand, resting left on left knee.
4. Stand erect, bringing right foot up to left.
5. Continue five times right, five times left.
Repeat 8 to 10 times.

VIII. Weather Vane.

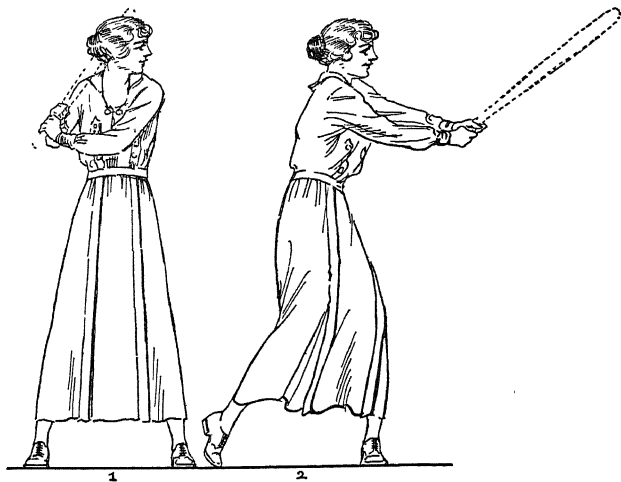
1. Stand feet apart, hands on hips.
2. Twist body to left.
3. Twist body all way around to right.
4. Continue alternating left and right, keeping feet flat on floor.
Repeat 10 to 20 times.



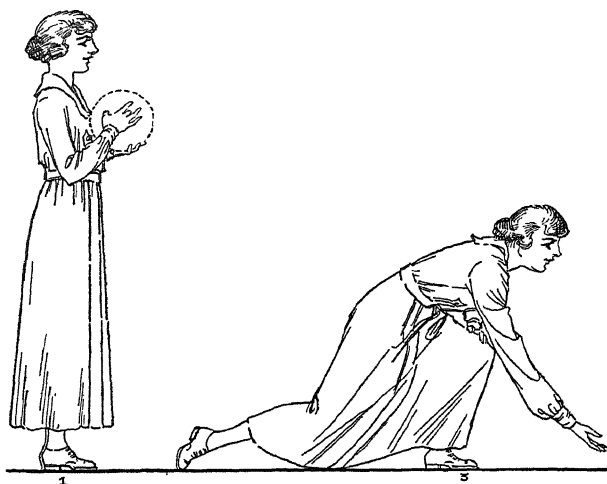
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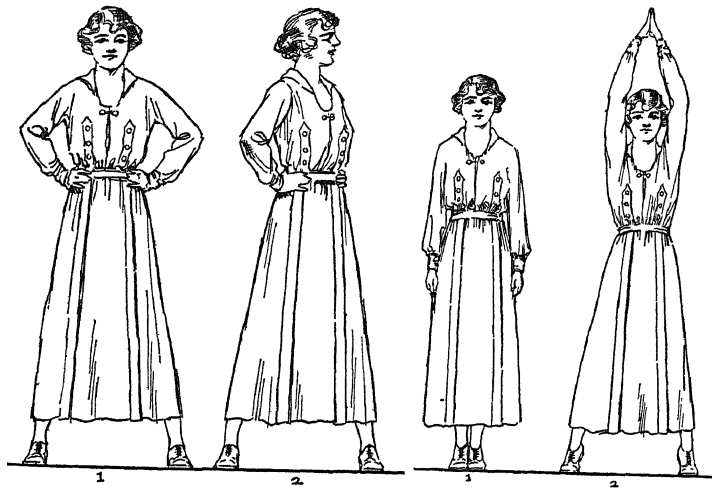
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VI



VII

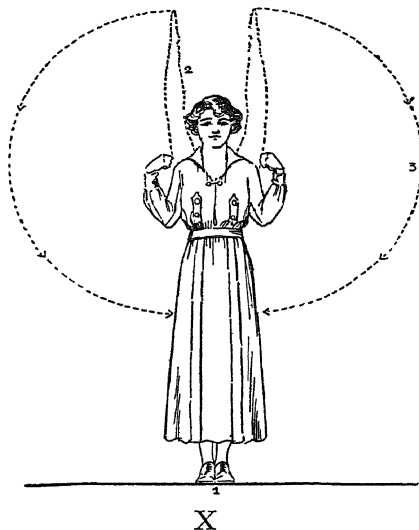


VIII

IX

IX. Jumping Jack.

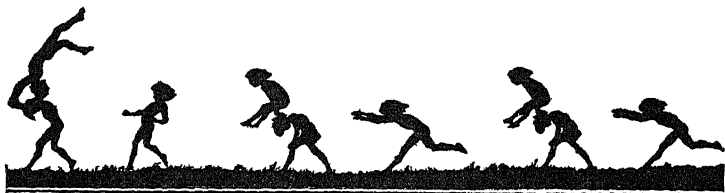
1. Stand on toes, hands at sides.
 2. Jump with feet apart, clapping hands over head.
 3. Jump feet together, bringing hands to sides.
- Repeat 10 to 20 times.



X. Rocket.

1. Stand arms bent.
 2. Bang; stretch arms up quickly.
 3. Szzz; lower arms sideways downward.
- Repeat 5 to 15 times.

Many girls do not get enough of the right kind of exercise. Some school girls do not really exercise and some younger girls in business and industry have work which keeps them at desks or machines all day. Before girls know it they find themselves with a poor complexion which is really due to sluggish digestion, poor circulation, the wrong kind of food. Sometimes too, a tired brain and something called "blues" come at the same time. The right kind of exercise will do much for all of these. A good slogan for every A number 1 American Girl is—Plenty of fresh air, regular systematic exercise and lots of water to drink.



HEALTH RECORD

of

Name.....

DAILY HEALTH CODE—No. I.

Ten Counts for Health.

1. Drink six glasses of water daily.
2. Eat an apple or an orange and fresh vegetables every day.
3. Sleep eight hours with windows open.
4. Brush the teeth at least twice daily.

5. Eat at regular intervals—three meals a day.
6. Breathe deeply (in good air) ten times daily.
7. Keep the body clean by a daily tub or sponge bath.
8. Take one hour of outdoor exercise daily.
9. Wear shoes with low heels, or approved shoes and suitable clothing.
10. Cultivate good posture: S. U. S. Sit up straight—Stand up straight.

MONTHLY HEALTH CODE—No. 2.

“Joy, temperance and repose,
Slam the door on the doctor’s nose.”

1. Keep a record of your chest expansion.
2. Mark your improvement in posture.
3. Weight adjustment.
4. Attend at least three health talks or health programs in your club.
5. Help some other girl to understand and keep Code No. 1.
6. Learn how to play one new active team game every six months.
7. Attend a summer camp or spend at least one night in camp during the year.
8. Write a paragraph of one hundred words, stating what you have discovered about Health and Personality.
9. Measure your monthly progress in the care of your feet by a decrease of corns and callouses, fatigue, and in better walking and standing habits, and in wearing of comfortable shoes.
10. Health Service—Keep a baby in a health camp or provide money for a milk or ice fund, or swat flies.

PHYSICAL CHART

Code 1

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Total
1																															
2																															
3																															
4																															
5																															
6																															
7																															
8																															
9																															
10																															
	Total																														

RECORD OF HEALTH HABITS

Code No. 2

	1st Month	2nd MONTH	3rd MONTH	4th MONTH	5th MONTH	6th MONTH
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						

GIRL RESERVE STANDARD MEASUREMENTS

AGE	WEIGHT IN POUNDS	HEIGHT IN INCHES	LUNG CAPACITY	CHEST EXPANSION	FOREARM GRIP-LBS.	POSTURE	FEET
11½	69.5	53.8	110	26.8	41.9		
12½	78.7	56.1	116	23.8	44.1		
13½	88.7	58.5	134	29.9	52.9		
14½	103.6	60.4	148	31.5	57.3		
15½	108	61.6	150	32.3	61.7		
16½	112.3	62.2	152	31.5	66.1		
17½	115.4	62.7	158	32.7	70.5		

HOW DOES YOUR HEALTH LINE UP WITH THE GIRL RESERVE STANDARD													
160	HEIGHT IN INCHES				WEIGHT IN POUNDS				LUNG CAPACITY IN CUBIC INCHES	CHEST EXPANSION IN INCHES	RIGHT FOREARM GRIP IN POUNDS	POSTURE: ON THE SCALE OF 100	FEET: ON THE SCALE OF 100
155													
150													
145													
140													
135													
130													
125													
120													
115													
110													
105													
100													
95													
90													
85													
80													
75													
70													
65													
60													
55													
50													
45													
40													
35													
30													
25													
20													
	BLACK LINE NAME	WHAT I SHOULD BE AGE			RED LINE			WHAT I AM DATE					

HOW TO USE THE CHART ON THE GIRL RESERVE STANDARD MEASUREMENTS.

Each interval equals five units.

First: Find the seven points for the "Should Be" line, according to the standards shown on the chart for a girl of that age.

Second: Draw the line in black ink.

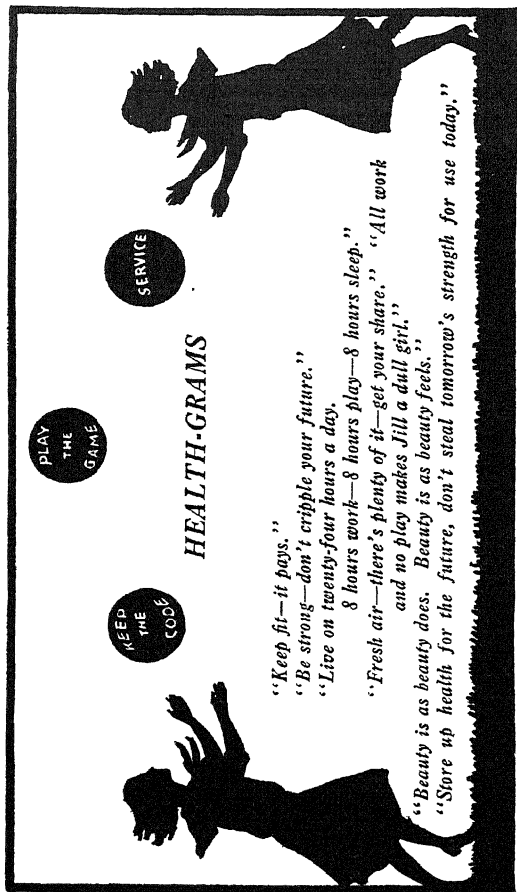
Third: Find the seven points for the "I Am" line, according to the actual measurements.

Fourth: Draw this line in red ink.

Fifth: Compare the two lines and then begin to plan for improvement.

Grade posture and feet according to the following scale:

A	=	90	—	100
B	=	80	—	90
C	=	70	—	80
D	=	60	—	70



Suggested topics for talks at regular club meetings. Any one of these should be developed in relation to the Health Education material found on page 316.

Talks on Hygiene and Sanitation.

Suggested Topics—Home and Community Sanitation:

1. Careful Choice of Food.
2. The Back Yard.
3. Relation of Clean Streets to Public Health.
4. Pure Milk.
5. Food and Flies.
6. Home Sanitation.
7. The Relation of Good Health to Good Citizenship.
8. Dangers of Impure Water Supply.

Personal Health Talks.

1. The Mouth and Teeth.
2. Value of Exercise and Rest.
3. The Air We Breathe, and the Value of Ventilation.
4. Patent Medicines. (Exploitation of people's attitudes of mind.)
5. Cleanliness.
6. Habit Postures, Good and Bad.
7. Feet—a "Good Understanding."
8. Relation of Wholesome Food to Good Health.
9. Common Sense Hints on Dress.

Reference: "How to Live"—Fisher and Fiske.

Recreation

Recreation is the renewal of life in the individual. This renewal is found, as well as expressed, through activity, whether work or play. In creative production, mental and manual, there is a field where work and play meet and overlap each other. Work in which there is no element of play is drudgery; and recreation in which activity and effort have no place lacks the creative element which makes for renewal of life.

The rhythm of life requires that relaxation or inactivity, too, shall have its due; but this is not the whole of recreation, which must be a positive and not merely a negative use of leisure time. Recreation is essential for the maintenance of balance, beauty, and wholeness of life, and it is, therefore, essential to health. For health is not a limited, negative state of just not being sick, but a positive, all-round condition of the individual which combines physical, mental, emotional and spiritual well-being.

The conception of health as wholeness and beauty of life is the one which is most acceptable to girls, for whom the mere absence or presence of disease is naturally not a subject which has a strong appeal. In the same way, the view of recreation as the positive evaluation of leisure time is more congenial to youth than the negative idea of just not being at work. But it is true that girls need to be guided into the positive view of health and the positive view of recreation, all the more since their adult sisters nowadays are finding it necessary to retrain themselves in the attitude of responsibility toward health and recreation.

The girl, struggling for self-expression, is conscious of energy welling up within her, but is hampered and groping in her search for outlets. We say quite truly of her, "she is

trying to find herself." This intangible self seems for the moment almost hopelessly obscured by the varied moods and emotions which threaten to engulf her. Under wise leadership she discovers that these troublesome forces are only troublesome until she learns to guide them and that the normal development of one's emotional life is a necessary part of a well-rounded personality.

There comes, in one form or another, a great yearning which enmeshes the girl in web of fantasy. Her air-castles are her instinctive protection and conservation of the inner urge which is as yet inarticulate, which as yet cannot find an appropriate outlet in the world of fact, and which, nevertheless, is as necessary for her individual existence as sunlight and fresh air. She tries out in secret, as it were, a multitude of paths along which her soul would go and returns from each adventure with her secret still intact. These ideal journeyings are indeed "delicate blossoms" and not easily discovered. Yet, somewhere amid all the fancied outlets is the right one or the right group of outlets for the individual girl.

It is through her understanding of the value and importance of the girl's dreams that the adviser will be able to do her task successfully. They are the elusive, but indispensable aid of anyone who tries to help the girl. What she will one day be lies enfolded within the day-dreams of her present. The time will come when she will look back and laugh at some of them as childish fancies, but others she will recognize as the true and valid unfolding of her own distinctive "self" or personality. The adviser will do well to keep this future in mind as something which is not separate, but is inherent in the girl's idealism of to-day. The leader will engage and develop the strongest interest of a girl or group of girls, in so far as she has the tact and insight to understand ideals that are too un-

formed to find expression and too sensitive to expose themselves to the critical or materialistic gaze.

“Dreamer of Dreams? We take the taunt with gladness,
Knowing that God, beyond the years you see,
Has wrought the dreams, that count with you for madness,
Into the texture of the world to be.”

The adviser of a group of girls who understands the spirit of recreation and appreciates its true function will know how to make their everyday interests into recreational activities. It is not necessary to invent material for recreation; the best material exists in the habits and interests of daily life. The girl's attitude toward exercise and work, fellowship and religion, is the fundamental consideration. It is the creative impulse working through the program which makes it mean renewal of life and release of spirit.

The adviser of a group of girls has for her initial guidance the predominating interest of her group. This may be basketball, or dancing, or books. With any of these interests for a point of departure, it is possible to develop standards of beauty and values of life. Any of these activities may become the means of increasing the girl's consciousness of the wholeness of life.

A proposed program should be gone over with this emphasis in mind and a method of carrying it out should be chosen by which this aim may be achieved. Then, when the time in the program for recreation arrives, the activities engaged in will express not only the chief interest of the group but will be the source of new activities, new interests, and new standards. In recreation the girl should learn that unity of life may be maintained in the presence of many diverse elements.

Such a program may become the right education of the emotions, if it adds to the elements of interpretation and appre-

ciation the further element of action. The emotional experience which is always a part of recreation should culminate in the desire for action, which is another and an equal part of recreation.

Outstanding channels for the expression of this desire for action may be found in forms of play which express the love of color, of music, and of drama, as well as that instinctive love of home which is fundamental in girl nature. The play which satisfies these interests and desires by directing them into channels of suitable activity is the beginning of that much neglected art, "the art of living." It brings new joy and freshness into social intercourse and helps in "the art of living." It helps in the formation of happy personal relationships, on which depend the ultimate success of home, school, and community relationships.

There are four types of recreation, each of which is complementary to the others. In order to balance the year's recreation, each of the four types should have its share in increasing a girl's joy in living.

Individual Recreation.

Every girl should learn to enjoy solitude by having at her command occupations which dispel the sense of loneliness and create in its stead the pleasurable sense of opportunity. The ability to swim, to skate, to row, to ride horseback; the knowledge of flowers, trees, birds, geography, music, photography, handicrafts, literature and art—any and all of these are a resource of happiness for the individual. It is absolutely necessary that a girl should learn to develop within herself the ability to play alone. For it is thus, that skill and expertness are acquired in any accomplishment or art, and the consciousness of power within the girl comes to be based on real effort and achievement. To do good work and appreciate good work in

solitude means the enrichment of her personality; it helps her to win friends and hold them; and it aids in making life joyous for herself and, through her, for all those with whom she comes in contact.

Family Recreation.

The proper balance in the education of the emotions requires that solitary play should be supplemented with social play. When either is preferred to the total exclusion of the other, the girl's emotional development suffers.

In the family the girl finds her first social group. Her future social relationships are built up out of the early habits and attitudes developed within the home circle. Unfortunately, the parents sometimes allow burdensome responsibility or ambitious striving to drive the spirit of play out of the door. This results in an emotional poverty in the home, the danger of which is too little appreciated. The younger members of the family begin to feel that home is the realm of must and don't and that real play is only to be found in the outside world. The commercialized amusements of the present day thrive upon the exploitation of this attitude, which can only be counteracted by the recognition that amusement and play have a necessary and a vital place in family life. The individuals of a family need to learn to play together and groups of families need to learn to play together—for the mingling of old and young in a spirit of recreation helps to keep alive the sympathy and understanding between old and young which so easily fails to function if not wisely cultivated. A health carnival, a tea, a party, a picnic, or an occasional business meeting of the club to which the families of the members are invited and served with refreshments by the girls, are all types of entertainment which should be included in the recreation program of the club.

Club or Group Recreation.

This type of recreation supplies the opportunity for inspiration that comes from fellowship and comradeship. Girls of the

same age have abundant common interests on which to base a program. While learning to play the game at home helps the girl later in her play-life with the group, it may happen also that she carries back into the home again the inspiration she has gained from the group. The development of individual, family and group recreation should all be directed in such a way that the one is an aid and encouragement to the other.

Community Recreation.

Community recreation is built up from the foregoing types. New possibilities arise, however, from the wider cooperation involved and the greater resources available. A club may demonstrate to the community methods of recreation which are capable of adaptation for more inclusive groups and a larger number of individuals. Types of play which lend themselves well to community use are roller-skating parties, both indoors and outdoors; regular hikes, plays and pageants, hare and hound chases, match games between different groups or towns, swimming campaigns and community sings. The possibilities of community recreation are closely related to the particular facilities of the locality concerned, whether these are parks and play grounds, spacious public buildings, or a picturesque natural environment. In the right use of the existing facilities, there are always possibilities of satisfying the love which exists in young and old for romance and adventure

Recreational Activities.

Most of the activities which follow will prove available for anyone or all of the four types of recreation. The special events that occur in the development of these types, would meet the needs of one particular occasion or might be made part of a plan for a whole year's program. These suggestions may be given unlimited variety by adaptation to different forms of recreation, outdoor, indoor, athletic, social. For instance, almost any basketball game, played with balloons and limited dis-

tances, may become a social game, instead of being athletic. In the same way, a conversational game played at a Valentine Party with "Hearts" as the topic, may become a Hallowe'en game with "Ghosts" as the topic of conversation.

A. Play Hours.

The play hour offers an opportunity to the adviser to vivify the program of the club through the use of the play spirit, music, drama and color. For instance, if the serious lesson of the day be world fellowship, the play hour may be a demonstration of play in other lands, or any other study may be thus continued over into the play-hour project. The hour should begin with a rollicking game to get everyone interested and eliminate self-consciousness. Then girls may teach games they know, not only using the entire group for this, but also breaking it up into smaller groups, so that all the girls may have an opportunity to teach. Each game should be followed by discussion of the way in which it might be improved, where it would be fun to use it—at home, or at a picnic. Girls should be encouraged to use the games and dances, songs and stories, which they learn, not only in pageants and plays, but at their parties and other social entertainments, in family and school and church groups. They should learn to apply all the materials of play in the most flexible way.

The useful points in teaching games should be remembered:

Be sure you know your game.

The explanation should be brief and to the point.

Waste no time in getting started.

Watch the group for change of interest, changing the game just before the first person is ready to drop out.

Insist on fair play.

Friendliness is an essential factor.

Give directions without scolding—even if they don't listen!

It will often suffice to start the direction, and then wait a moment and start over again.

Speak so that every member of the group can hear.

When the game is a guessing game, make an effort to have all of the members hear and be heard.

Guard against rowdiness in social gatherings. This can be done usually by changing the rhythm of the game being played or by substituting for it another activity of a different rhythm.

B. Athletics.

The spirit of team work so conspicuous among boys is often lacking in girls, therefore activities which develop this are much needed. They should provide an opportunity to arouse girls to the health value and the intrinsic interest of athletics. Training for team games increases the efficiency of the group in all group activities. Fundamentals of big team games should be learned and may be used in other competitive undertakings.

1. Individual Adaptations.

Form in serving and hitting a tennis ball. Tether ball is an excellent way of developing skill and quickness.

Pitching a baseball (stones may be used for practice in throwing, when on a hike).

Batting a baseball.

Serving and returning a volley ball.

Basketball goal throwing and practice games such as goal throwing relays, allowing thirty seconds to throw as many goals as possible. Progressive goal throwing (progressive from easy positions to difficult ones).

Ball passing. All kinds of ball passing games.

Distance throw for form.

Principles of Newcomb.

Land Swimming drill.

Kicking a soccer ball.

2. Group Adaptations.

Soccer ball.

Volley ball.

Tennis.

Baseball.

Dodge ball.

Wall ball.

Kick ball.

Crosstag.

Chinese tag.

Three deep.

All kinds of passing games (played either with bean-bags or an ordinary ball or basketball).

Track meet (indoor and outdoor meets are splendid ways of bringing groups together and developing real sportsmanlike spirit). Such a program as the following could be used:

Short sprints.

Throwing balls for distance.

Drilling.

Folk dancing and singing (can be worked into a program with good effect).

Relay races.

Competition balancing.

A short game of volley ball.

Tournament.

C. Hiking.

Nature study hikes, with contests for finding the largest variety of plants, trees, flowers, or birds.

Bacon Bats.

Over-night hikes with ponchos and blankets; sleeping under the stars.

Hare and hound chases.

Hikes, with volley ball (a string strung up between two trees will answer this purpose). baseball, story-telling singing around the fire, etc.

D. Swimming.

Class work—the club going in together.

- Splash parties.
(The following articles in the water add to the pleasure of the participants.)
- a. Waterwings.
 - b. Inner tube.
 - c. Rubber and cork balls.
 - e. Canoe.
5. Camping.
Week-end camps.
Vacation camps.
All summer camps.
Canoeing, boating, horseback riding, launch parties.
6. Winter sports.
Coasting.
Skiing.
Skating.
Snow shoeing.
7. Pageants and dramatics for different occasions.
Stunts which may dramatize different group experiences
—"A Day at Summer Camp" in the winter time, etc.
Tableaux.
Shadow Pictures.
Spring Opening Fashion Show.
Health Farces and Plays.
Simple One Act Plays.
Vesper service in which the dramatic and pictorial elements are used.
8. Music.
Dances of our Land and other Lands
Songs of our Land and other Lands.
Ukelele, mandolin, violin, piano, etc.
Singing carols.
9. Handicraft. (See Section V, Chapter IV.)

10. Parties and social events for girls; and for girls and boys.
National Holidays as:

Valentine.
St. Patrick's.
April Fool.
May Day Party.
Hallowe'en.
Thanksgiving.
Christmas.

Special Parties as:

Children's Party.
Family Party.
Character Party.
Mother Goose Characters.
Famous Characters.
Books.
Birthdays.

Special Events:

Circus.
County Fair.
"Spreads."
Minstrel Show.

Health Carnival (Family Recreation).

A club, through its discussions, arouses an interest in the individual health program, so that each girl becomes imbued with a strong desire to achieve constructive health. She goes home and begins to work on her own Individual Health Program, so that she may measure up to her club standard of health. The family is amused, but also interested, so much so that when the invitations to the Health Carnival come, they are eager to accept and see what it is all about.

This same health interest may be used as the Style Show for the special event in a boy and girl party. Later in the year,

the club may participate in an event which will epitomize the work and ideals of the whole Association for the community or with the community.

The idea of the Health Carnival here briefly outlined may be used for a small informal gathering or expanded to a formal Health Exhibit, with elaborate booths, contests, Fashion Shows, plays, pageants, etc.

A ticket similar to this one may be used. It may be desirable to have fewer tests on it:

Admission, the drinking of one glass of water.

Tickets of admission to be filled out during the evening.

Clowns act as ushers, "General Health" being the name of one who is master of ceremonies, and the club may choose names relating to health for the others.

Names and decorations should be chosen from the various

Health Slogans: Diet, Clothing, Shoes, Exercise, etc. One side or end of the room may be made into booths, and the rest used for the seating of the audience and a stage.

The outside of the booths may be covered with posters.

The first, height and weight booth, to have posters with diet lists and foods, exercises, in and out of door activities. The second, lung capacity, to have posters on posture, and activities which involve deep breathing. The third, strength tests, to have posters on food, exercise, dress, general health habits. The fourth, shoe exhibit, with posters including all Association posters and originals made by the clubs. The fifth, demonstration of health exercises. The sixth, candy, ice cream, cake, etc., may be sold. An hour may be given to visiting the booths, having individual tests given and summed up (see the ticket).

Positive Health Theater.	
Height	
Weight	
Av. Wgt.	
Lung Capacity	
Total Strength	
Posture	
Shoes	
Total	
Av. Total	

The next hour may be given to a carnival program using health stunts by the clowns, relay games, fathers against daughters, etc., grotesque dances, a competition in roller skating, a swimming game (if there is a pool in the building), a competition in health songs, composed by members, also one in the wittiest healthgrams delivered in the form of telegrams to "General Health."

(If the usual apparatus is not available, substitutes may be used, real or burlesque).

Posters may be ordered from The Womans Press, 600 Lexington Avenue, N. Y. C.

Grading charts.

Health Inventory.

Exercise cards.

Group Activities.

There is no fun like working for the thing which fulfills the desire for play. It is well to bear this in mind when arranging for all activities. Any social gathering is like a piece of music; it is a series of moods which must be blended to create harmony. The outstanding manifestations of these moods are activity and quietness; all arrangements on such occasions should be gradations of these moods. If they are not properly graded, the participants will not have a good time. For instance, if very active games are played continually, the party will grow wearisome; on the other hand, a continuous program of quiet games would be even more wearing. Variety both in movement and interest is obtained by changing the activities of the group and varying the use of the following elements: play, drama, color and music.

The Planning of a Party.

Great care should be taken to make as large as possible the number of girls who are definitely responsible for some specific part of the event. Directions to these individuals should be explicit; they should be given to the whole group or committee,

and should be the result of the careful consideration of the whole event by the group or committee—not by the secretary alone. A hostess, when she entertains in her home, either opens the door herself and directs her guests to the dressing room or the servants do it. She naturally expects to receive them, to see that they are entertained, to offer them refreshment and divertisement and bid them adieu. The success of the whole event is dependent upon the hostess and her ability to anticipate the comfort and pleasure of her guests. When the event is over, she has had the joy of extending the hospitality of her home successfully to a number of her friends. This should be borne in mind when an entertainment is being planned by a group for a group. Hence, the hostess' feeling of responsibility and the consequent joy of achievement should be shared by all the group. Their common success in anticipating the pleasure and comfort of "our guest" should become a standard by which the success of parties is measured. Details of responsibility are so often overlooked when groups are being entertained; the hostesses are not quite sure of what they are to do, and consequently not quite sure of themselves. This communicates a feeling of uncertainty to the guests; they do not know where to go to remove their wraps, and they are not sure when things are going to start. The introduction, by the thoughtful hostess, of people who ought to know each other, or the bringing into the group of persons who hate to join in—all of these things are essential to the success of a social gathering. If they are every one's responsibility, they are no one's, and for that reason different persons of the group should be detailed for their respective parts in the playing of hostess and the whole group should share in the satisfaction of having made other guests happy for the evening.

Girl and Boy Party.

The following outline for such a party may prove useful. There may be one leader for all the games, or the leadership may be divided between one girl who takes the active games

and another who takes the quiet ones, etc. It must be remembered that the leader should be familiar with, and ready to teach, at least three games for every one she actually does teach. This saves embarrassment when there is more time than she plans for or when it is necessary to substitute for one game, which does not go well, another of the same type will be successful.

Introduction.

Some method of introduction is necessary; the receiving line, the introduction game, or any of the various games for getting acquainted may be used.

Active.

About four or five, a number of which should be musical and some of which should require frequent changing of partners.

Grand March, Rig-a-Jig, Popularity, etc.

Relay races.

Balloon upkeep, friendship line, etc.

Quiet Games.

Various guessing games, or games which require chairs.

Music.

Folk or country dances, as pop goes the weasel, circle (see Elizabeth Burchanel's book on "Country Dances").

Nigarepolska (see "Icebreakers" by Edna Geister).

The Dramatic Element.

A special feature may last from ten to twenty minutes, in which one or more members of the group entertain. This special feature may be of a formal or informal nature, it may be a chorus or play by the hostesses, or impromptu stunts, or simple charades. There may also be singing by the whole group.

Refreshments.

The serving of refreshments is the opportunity for the hostesses to see to it that there is a general air of sociability. The refreshments themselves will do much toward this. A popcorn ball, apples and cider, a hot drink or a cold one—these simple refreshments are generators of sociability.

Active games to conclude the evening, preferably should be music games.

Alphabet.

Virginia Reel.

Going to Jerusalem.

Group singing, with a few popular songs, ending with "Should Auld Acquaintance Be Forgot," "Good Night, Ladies," or "My Country 'Tis of Thee."

Such parties are most successful when they do not exceed an hour and a half or two hours in length. If longer, the play or special feature should be longer.

Field Day (Community Recreation).

A field day meet should epitomize and demonstrate the various activities of one club group or a number of clubs, some of which may be Association clubs and others Community organizations. The average person's conception of a field meet has been limited by the experience of many people who have participated in or observed collegiate meets. These meets are not adapted to community use because of the necessity of almost professional training in order even to enter, and too often the basis is one of individual success rather than the success of the group in a given activity. In planning a field day which will be of interest to the community, some of the following things should be borne in mind.

A. The reproduction in one form or another of all the various activities which have entered into the whole year's work.

B. The intrinsic interest of each event should be considered from the point of view of the players and spectators. They should require a certain amount of skill and yet not be so difficult but that all may take part.

C. The scoring in all cases should be for the team and not for the individual. This makes all events team events.

D. General suggestions for preparations should include plans and arrangements for insignia, cheering, trophies, entries, teams, etc.

E. The officials should be thoroughly informed of their duties, some of which are:

Referee. The referee shall enforce all rules and decide all questions relating to the actual conduct of the day.

Captain. The president of a club or one duly authorized by her should be captain for her group. She shall represent them on the field day whenever necessity may arise. She should have charge of her group entry blanks and see that they are properly represented.

Inspectors. Inspectors should stand at such points as the referee may designate and watch the competition closely for fouls and enforce penalties. They should wear a distinguishing badge.

Judges. For each race there shall be two who will decide at the finish which team comes in first. They shall report their findings to the official score keeper. The first judge shall act as starter. All races may be started with a whistle.

Time Keeper. The time keeper shall call time as directed by referee and notify each group in advance of their event and place each competitor behind her proper mark.

Scorer. The scorer shall record the winning team both in preliminaries and finals. No individual scores shall be recorded.

The events may consist of special exercises which have been demonstrated during club meetings in connection with the health work, health stunts, and competition in music, singing contests, and dancing.

Community education through the drama may be included also in such a program. A pageant which puts into picture form the ideals of the community and uses some activities such as folk dancing and games, which have been learned in the regular program work, etc., may be used as demonstration of a method of expression.

Social Games.

Games for Getting Acquainted.

1. Lemon-lemon-lemon.

Formation: Single circle facing center.

Object: To learn everyone's name.

When there are twenty-five girls in circle, have five girls in center. Each person in the circle learns the names of girls on either side. On a signal the five girls in the center run in all directions and point at a person counting ten. While they are counting, the person being pointed at must say both names before ten is said; if she doesn't she is a "lemon" and must go into the circle and be "it." The girl who has just counted takes her place.

2. What are you going to do?

Printed slips answering the question, "What are you going to do?" are passed out to the guests. They must, in pantomime, show what they are going to do and look for a person who is going to do the same thing. Such things as the following may be given: Going walking in the rain. (The person carries an umbrella and goes through various motions which will lead one to believe that he is walking in the rain.) Swimming, Paddling, Skating. Each person goes about asking "What are you going to do?" and the person addressed may only answer in pantomime. This goes on until each person has found a partner.

3. The Millionaire Friends.

This is a good mixer which will get everyone to shaking hands. The leader in charge donates a dime to the cause. This is given to someone in the group. The others, of course, do not know who holds it. The leader announces that the one holding the dime will give it to the tenth person shaking hands with him. Everyone at once begins shaking hands. The one who holds the dime must keep an accurate account and give it to the tenth person. A prize may be given.

Active.

4. Balloon Ball (yellow and blue).

The players are divided into two teams, the yellows and the blues. Each team is then divided into two sections. The room is divided into four equal parts by lengths of ribbon fastened to chairs. Section one of the yellow stands in the space marked off by the first two lengths of ribbon, section one of the blues stands in the next space, section two of the yellows stands in the third space, section two of the blues occupies the next. This arrangement brings a section of the yellow team between two sections of the blue, and vice versa.

The balloon is tossed up between two players, one from each team, who stand on the opposite sides from the middle line. Each faces her own group and tries to strike the balloon with her hand toward her own players. The team which gets the balloon tries to keep it. That is, if the yellows get the balloon, they try to throw it over the heads of the blues so that the other section of their own team gets it. They continue throwing back and forth. The blues try to intercept the balloon and keep it, passing it back and forth between the two sections of their team over the heads of the yellows.

Instead of scoring one point every time the balloon is caught, each side may score only when the round trip is made; that is, when it is caught from one section and returned to that section and caught. When there are many players, two balloons may be used. A score-keeper for each balloon is necessary. When balloons are not available, a ball may be made by crushing colored crepe paper, and winding it with a cord.

5. Feather Blow.

The players kneel on the floor or sit around a table, with a sheet or blanket stretched between them, which they hold by the edges. A feather is put on the blanket. As many

may play as can get near. They may be in sides, two or four, or each for herself. At the signal "Go" each tries to blow the feather off the blanket at the enemy's side and to count one for herself. It is usually best to stop the game when a score of seven, eleven or thirteen points has been made.

6. Column Ball.

The players sit down, or stand, in two rows about five feet apart and face each other. The object of this game is to cause the balloon to fall on the opponents' side. Players may arise to bat the balloon but must sit down immediately after hitting it. One or more balloons may be used.

7. Folding Chair Relay.

This is a good game for large groups of people. The formation for it may be easily arranged after a march, which finishes with the group in lines of eight (8) alternating between boys and girls. Arrange four lines of partners with spaces in between. Several feet in front of the lines, place folding chairs, one for each line. When a whistle blows the first couple in each line runs forward. The gentleman picks up the chair, unfolds it, places it for the lady, the lady sits down, gets up; the gentleman folds the chair, puts it back on the floor, takes the lady's hand; together they run back to place, touch the hand of the first couple waiting for them in their line and run to the rear of line. Each couple in turn does the same thing. The line whose leading couple returns to place first, wins the game.

8. Hoops.

Relay formation. The first girl in each line is provided with a barrel hoop or willow hoop covered with colored paper or cloth to match decorations. At a signal she raises it, pulls it down over her head, shoulders and body, steps out of it and hands it to the one behind her. Then she goes to the end of the line at once. The object of each line is of course to draw itself through the hoops in the shortest time.

Semi-Active.

9. The Lamplighter.

Each contestant is given a lighted candle. The one who in the shortest time reaches a distant goal with his candle burning, wins. If the candle goes out, contestant must return to the starting point to have it relighted. The relay plan must be used.

10. The Wind Blows.

The players stand in open gymnastic formation. The leader says "The wind blows east," upon which all turn east. If the leader says "Turn west," without the first part, the players stand still. If any player turns in the wrong direction or does not move when he should, he changes place with the center player.

11. Wander Ball.

Players sit in a circle. A soft ball or bean bag is put in circulation, being passed from one to the other in direct succession. As it is being passed, all players say in unison, "Round and round the wander ball goes, I wonder who is going to be 'it'." When "it" is pronounced, whoever has the ball must get in the circle. Continue until all are in the circle. No one can refuse to take the ball when his turn comes. Other articles may be used.

12. Jerusalem and Jericho.

Useful for large groups. The leader stations himself where all can see, and announces that when he says "Jericho" no one should bow. The leader seeks to confuse the others by bowing at either word. When one makes a mistake he must take the place of the leader. Change words rapidly. Words of local interest which sound somewhat alike may well be used.

Quiet.

13. Choosing a Course of Study.

Each person says what she thinks are the most important courses of study. As her choice is limited to courses

beginning with the initials of her own name, the courses vary decidedly; these initials may be used also to describe personal characteristics.

14. Hat Trimming Contest.

Give each player a sheet of ordinary brown wrapping-paper, two or three sheets of tissue paper of bright colors, some pins and a pair of scissors and tell her to make and trim a hat. The most successful hat can be selected by judges or by popular vote.

15. My Vacation.

Make booklets with the pages entitled "My earliest photograph," "My latest picture," "Who went with me," "How we went," "Where we lived," "Some people we met," "An accident," "How it turned out," "Our happiest moment," "A near tragedy," "Finis," etc. Give each girl an old magazine, a pair of scissors and paste. She is to cut illustrations from the magazine for the pages of her booklet and can make some very amusing combinations, adding poetry if she is clever.

Folk Dances.

Circle Dance.

Music 2/4 rhythm (this rhythm makes possible the use of popular music).

Partners join inside hands, take eight walking steps in the line of direction, hands swinging easily. Take eight skipping steps in the line of direction.

All face center and join hands, forming a single circle.

Take eight slides to the left and eight slides to the right.

Still remaining in a single circle, partners face each other. Boy will have left side toward center of circle. All take four slides to the left. This will take the boy toward center of circle, girl away from center.

Take four slides, returning to place.

All take four slides to the right, girl sliding toward center of circle, boy away from center.

Take four slides, returning to place.

Link right arm with partner. Take eight skipping steps circling around partner.

Link left arm with partner, take six skipping steps, circling around partner in opposite direction. On the seventh and eighth counts partners unlink arms and progress to new partners. Boy will progress counter-clockwise, girls clockwise.

At the end of this figure dancers should immediately fall into place by the side of new partners, being careful that the boy is on the outside of the circle, and the girl is on the inside.

Dance may be repeated as often as desired, with a new partner each time.

Sliding Dance.

Music 2/4

All join hands, forming a circle, and take eight slides to the left.

Take eight slides right.

Take three steps forward toward center of circle and stamp vigorously on the fourth count.

Take three steps backward to place and stamp on the fourth count.

Partners face each other, and link each other's right arms. In this position, take four skips, turning in place.

Partners join both hands, arms extended, and stand so that the boy has his left shoulder toward the center of circle, girl her right, and slide to the center and then slide back to former position.

Repeat three times, moving toward center of circle.

Suggested Bibliography on Recreation.

Popular Amusements—Edwards. (Social aspect of recreation problems.)

Christianity and Amusements—Richard Henry Edwards.

Games for Gymnasium, Home and School—Jessie Bancroft.
An encyclopedia of games.

Handbook of Athletic Games—Pulmacher and Bancroft.
Good suggestions for coaching major team games.

Play and Recreation—Henry P. Curtis.
Suggestions for sports and community athletics.

Stunts—Capt. Pearl.
A valuable book for every physical director or director in athletics.

Producing Amateur Entertainments—Helen Ferris.
Published by E. P. Dutton & Co.

Ice Breakers—Edna Geister.
Suggestions for Parties.
Published by The Womans Press.

Social Games and Group Dances—Elsom and Trilling.
Suggestions for Parties—Music for several dances given.

Outdoor Games and Sports—Miller.
Published by Doubleday Page Co.

Book of Woodcraft and Indian Lore—Ernest Seton Thompson.
Entertainingly written, excellent suggestions for camping or interesting girls in hikes, etc.

Recreation in the Church—Herbert Wright Sales.

Spaldings—Athletic Library—Girls Athletics—American Sports Publishing Co.
Inexpensive but good.

Children at Play in Many Lands—Katherine S. Hall.
Published by Missionary Education Movement, 156 Fifth Avenue, New York.

Community Activities—Russell Sage Foundation, 35c, 130 East Twenty-second Street, New York.

Contains information as to where helps for all community activities may be found, valuable reference book.

Community Service Publications, 1 Madison Avenue, New York City.

Material available from Womans Press:

Material prepared by Helen Durham.

1. A series of simple and elaborate parties.
2. Y. W. C. A. Circus.
3. Groups of dances described in detail for industrial girls.
4. A revision of "Fashion Revue Down Petticoat Lane."

Special Parties—Era Betzner.

Polite and Social Dances—Marie R. Hoper.

Published by Clayton F. Summy.

Folk Dances and Singing Games—Elizabeth Burchenal.

Published by G. Schirmer, 3 East Forty-third Street, New York.

Bright Ideas for Money-Making—Jacobs.

Published by George W. Jacobs, Philadelphia.

Our American Holidays—Robert H. Schauffler

Yard & Co., New York.

Nine volumes on holiday celebrations, published by Moffat, Yard & Co., New York.

CHAPTER III.
NATURE LORE.

*Give me Thy harmony, O Lord, that I
May understand the beauty of the sky,
The rhythm of the soft wind's lullaby
The sun and shadow of the wood in spring,
And Thy great love that dwells in everything!*

—ALEXANDER PRINGLE.

LOVE of nature is instinctive in all peoples—children rejoice in flowers and birds, but because of present modes of living this instinctive quality needs to be cultivated. Girls who have lived always in cities have had very little opportunity for free observation of plants, birds, trees and stars, while the girls of small towns and the open country are so accustomed to the sight of all that their very “accustomedness” has led them to a neglect of the very real pleasures of knowing the great outdoor world. Confusion also results from the great variety of flowers, ferns, birds, trees, grasses, bugs, insects, fish, rock, etc., and it is hard to know where to find these friends of the outdoors.

The following rules, from The Woodcraft Manual for Girls, on “How to Know the Wild Things,” will be helpful to all girls’ work secretaries and advisers as they attempt the difficult task of interpreting Nature Lore, both in and out of a regular club program:

“First, take one thing at a time. Second, ‘Look in the book.’ Have a simple but comprehensive guide book (if possible one that you can own) that tells in simple, clear language the main facts. Later, make a record in a notebook of what you see and either make drawings or preserve specimens. Fourth, if you have a friend ‘who knows,’ get information from her as to the specimen you have seen or have in your possession.”

Just what the content of such interpretation will be and the form of it, is difficult to state because of the widely varying groups which this material will serve, but the following interpretative material will undoubtedly be of service:

THE STARS

I care not for public opinion,
So paltry is fame or disgrace,
But I pray that I'll always be able
To look all the stars in the face.
R. McCann.

Suggested outlines for study of the stars by advisers and club girls are included in this chapter. It will be necessary of course for individual advisers and secretaries to determine with the help of the girls just where in the year's work this study will be undertaken and then to find complete information in the several texts and Nature Study pamphlets, which are listed in the Bibliography at the end of this chapter.

I. The Sky Winter Nights.

A. Recognizing a star.

B. Watching the sky: Ten Lessons Out of Doors.

1. Finding North.
2. Some Conspicuous Star Groups.
3. Some Other Star Groups and Objects of Special Interest.
4. From Sunset to Midnight.
5. The Waxing Moon.
6. The Waning Moon.
7. The Milky Way.
8. The Planets.
9. The Winter Sun.
10. The Year Passes.

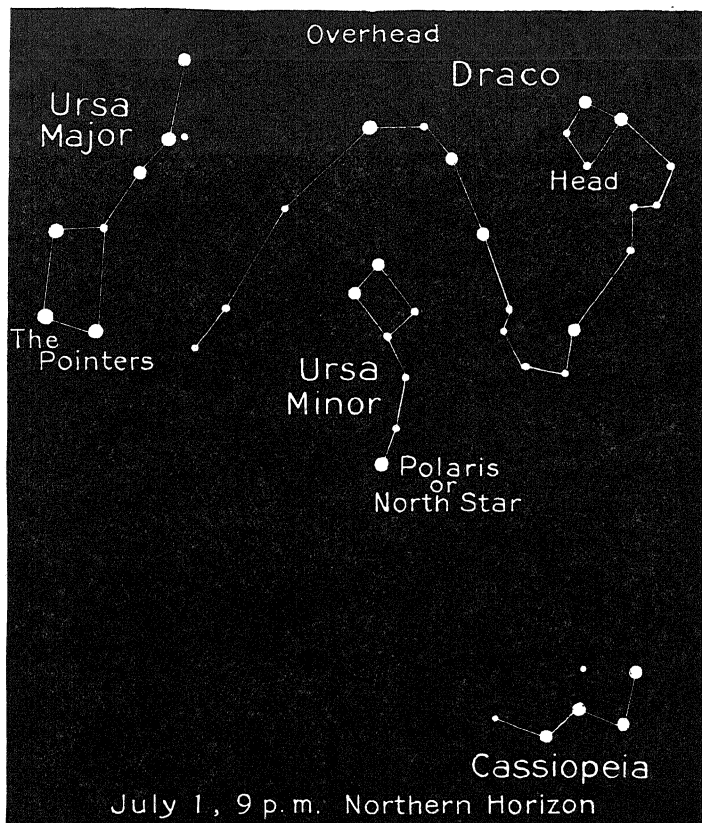
C. Explaining the Sky: Ten Lessons Indoors.

1. The Starry Sky.

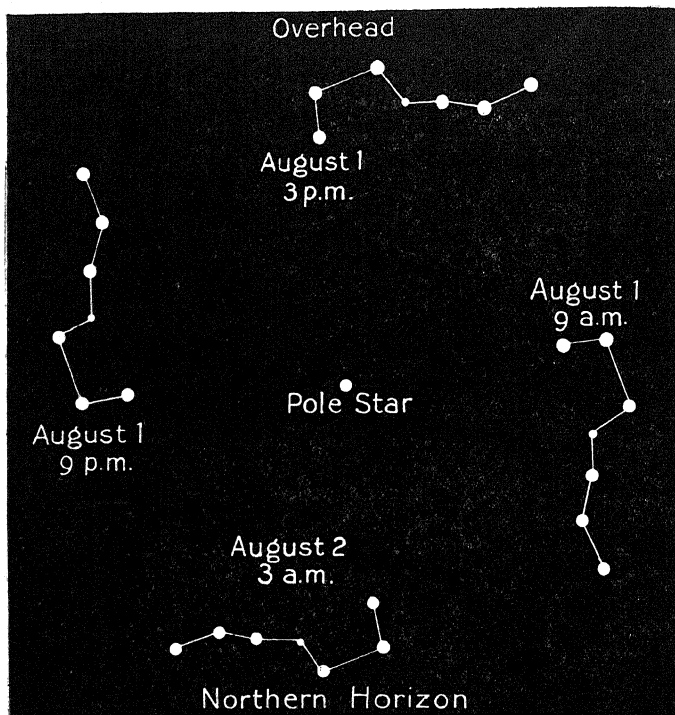
2. The Changing Sky.
3. The Phases of the Moon.
4. A Trip to the Moon.
5. Among Other Worlds.
6. Our Star: The Sun.
7. Our Corner of the Universe.
8. The Year Passes.
9. Why Winter.
10. Some Great Astronomers and Their Discoveries.

II. The Sky: Spring and Summer Nights.

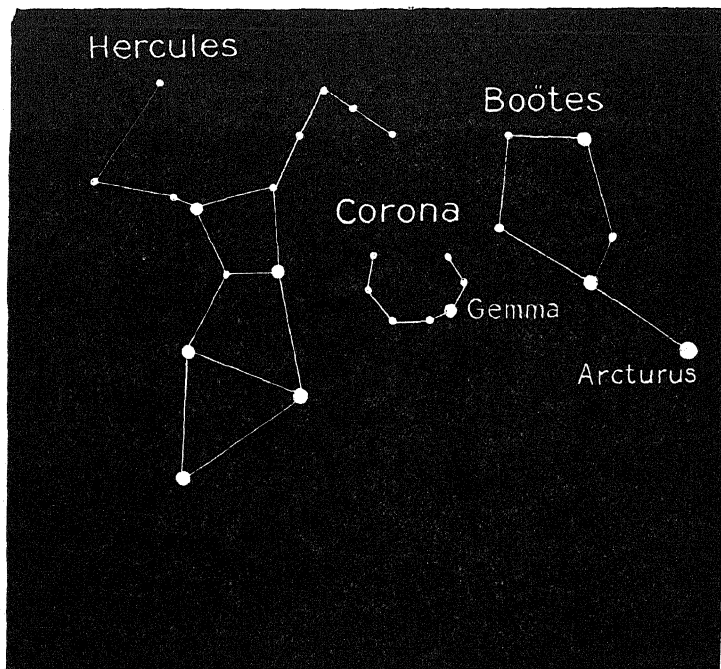
- A. Virgo, the Virgin.
The constellation that announces the coming of Spring.
- B. Boötes, the Herdsman; Corona Borealis, the Northern Crown; Hercules, the Kneeler; Coma Berenices, the Hair of Berenice. The Northern Crown, and the Hair of Berenice are among the surprises of the summer sky.
- C. Leo, the Lion.
A Royal Constellation.
- D. Gemini the Twins.
They suggest their name.
- E. Auriga, the Charioteer.
A winter constellation that lingers in the evening sky until summer and hastens to appear again in the fall.
- F. Scorpius, the Scorpion.
The constellation that announces the summer.
- G. Sagittarius, the Archer.
The Archer aims his arrow at the heart of the Scorpion, but he never lets it fly.
- H. Cygnus, the Swan; Aquila, the Eagle; Lyra, the Lyre; Delphinus, the Dolphin.
The most beautiful of summer and fall constellations.
- I. Pegasus, the Winged Horse; Andromeda, the Chained Maiden; Perseus, the Champion.
The most romantic constellations.



URSA MAJOR, THE BIG BEAR; URSA MINOR, THE LITTLE BEAR; CASSIOPEIA, THE QUEEN; DRACO, THE DRAGON. These are visible all the year in the latitude of New York or further north. May 1, 9 p.m., *Ursa Major* almost overhead, bowl of Big Dipper opening downward; bowl of Little Dipper in *Ursa Minor* at the right of the North Star; *Cassiopeia* low in the north; head of *Draco* in the northeast.



Showing four different positions of the Big Dipper during twenty-four hours



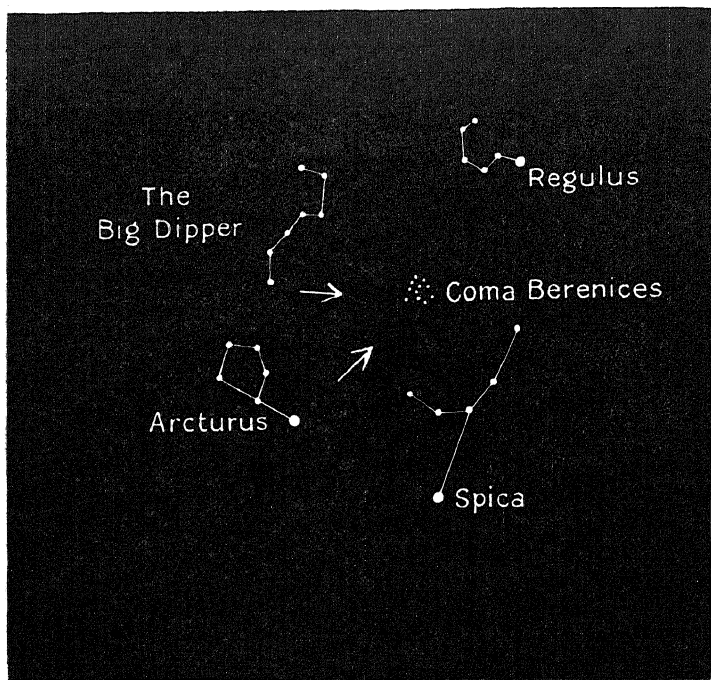
BOÖTES, THE HERDSMAN; CORONA, BOREALIS, THE
NORTHERN CROWN; HERCULES, THE KNEELER.

Look for these between April 1 and October 1.

May 1, 9 p.m., *Boötes* high in the east, *Hercules* lower toward the northeast; *Corona* between *Boötes* and *Hercules*.

July 1, 9 p.m., *Corona* and *Hercules* almost overhead; *Boötes* further west.

September 1, 9 p.m., *Boötes* low north of west; *Corona* and *Hercules* higher in the west.



Showing how to find *Coma Berenices* from *Arcturus*,
from *Spica*, or from the Big Dipper.



A GIRL'S STORY OF THE STARS

- J. Ursa Major, the Great Bear; Ursa Minor, the Little Bear;
Cassiopeia, the Queen; Draco, the Dragon.
Always visible in northern latitudes.
- K. The Stars the Night Through.
Lucky campers who can make the heavens their roof.
- L. Telling Time by the Stars.
Nature's own Time piece.
- M. The Twenty Brightest Stars.
Eleven of these can be seen in the evening in April.
- N. Pronunciation.
The names of stars are no harder to learn than the
names of our human friends.

THE MOON.

I. A Trip to the Moon.

A. What? Where? Why?

A fascinating tale of a journey to the moon which makes
one appreciate the beauties of the earth.

Flowers, Trees, Birds, Insects.

All secretaries and advisers of girls will be grateful indeed
to have "Nature in Camp," a most attractive pamphlet, in their
kits when they go to camp or conference or even for an all-
day hike or a few hours in the woods and meadows. It has
been written for use particularly by girls who have only two
weeks in camp, and the lists of flowers, ferns, birds, insects,
etc., include only those which are most easily found. Most of
the plants and insects and birds named are very common and
widely distributed. As for the star-groups mentioned, they can
be studied on the North Temperate Zone the world around, from
Europe and Asia as well as from North America, for stars have
this advantage over plants, that in any given latitude the same
ones can be observed from land and sea, from desert and from
mountain. The directions for its use show many possibilities to
the enterprising: It is easier to remember the name of a plant

if the name is seen in print. Therefore, take this pamphlet with you on your walks, and when an adviser or friend introduces a plant to you, check its name in the list. Check a second time when you are sure you can recognize it. It is better to know twenty well than to be able to name one hundred, with no real acquaintance. Look closely at each flower. Often its greatest beauty is hidden. Notice the number and peculiarities of its sepals, petals, stamen and pistils. Try to get acquainted with insects without killing them. You can approach very near to many butterflies, if you are careful.

I. Nature in Camp.

A. One Hundred Plants Flowering in July and August.

1. Flowers—White.
2. Flowers—Yellow.
3. Flowers—Orange, Pink or Red.
4. Flowers—Blue or Purple.
5. Flowers—Greenish or Inconspicuous.

B. Twenty Ferns Conspicuous in July and August.

C. Twenty-five Trees.

D. Summer Stars—Seven bright stars, visible between eight and eleven o'clock in July and August. Fifteen star groups visible in July and August.

E. Forty Land Birds Easily Found in Summer.

F. A few of Our Common Insects.

1. Butterflies.
2. Moths.
3. Beetles.
4. Flies.
5. Bees, Wasps, Ants.
6. Bugs.
7. Grasshoppers, Crickets, etc.

Stars.

The Monthly Evening Star Map.—Leon Barrett, Editor and Publisher, 150 Nassau Street, New York City, 40c each. This is the paper to consult for current events in the sky. It not only gives a map of the evening sky, but it also answers the questions boys and girls are always asking: What is the evening star? Why did people think that the world was coming to an end December, 1919? Are wireless signals coming from Mars? And if there is any question that it does not answer send it to Mr. Barrett, for he has a question and answer column for that purpose.

A Beginner's Star Book.—Kelvin McKready. G. P. Putnam's Sons, \$3.50. This is one of the best popular books in astronomy. It should be in every nature library. One of its best features is the excellent photographs it contains—photographs of the moon, the planets, star-clusters, comets, Nebulae, as seen with the best telescopes. Such a book is a good substitute for a visit to an observatory.

The Sky, Winter Nights.—Louise Brown. The Womans Press, 600 Lexington Avenue, New York City, 35c. A course for busy young people who want to get acquainted with the starry sky through their own observations. This pamphlet is adapted for use by individuals or by clubs. It gives directions for ten lessons out of doors, and ten lessons indoors, with seven charts of constellations visible in the winter and spring.

The Sky, Spring and Summer Nights.—Louise Brown. The Womans Press, 600 Lexington Avenue, New York City, 40c. A description of constellations visible spring and summer evenings, with twenty illustrative charts. Designed especially for use in camps.

All Night With the Stars.—Louise Brown, The Womans Press, 600 Lexington Avenue, New York City, 20c.

A Trip to the Moon.—Louise Brown. The Womans Press, 600 Lexington Avenue, New York City, 25c. A story

of the experiences of some girls who visit the moon. Only a story—but of value for those who want a real acquaintance with this nearest neighbor of ours.

Starland.—Sir Robert Ball. Ginn and Company, \$1.20. One of the best astronomies for boys and girls and delightful reading for everybody. Do you want to know how we know how far off the moon is, why it changes its shapes, why we have winter and summer. This is the book to give you answers that you can understand.

Flowers.

Field Book of American Wild Flowers.—F Schuyler Mathews. G. P. Putnam Sons, \$3.00.

How to Know the Wild Flowers.—Mrs. Wm. Starr Dana. Charles Scribner's Sons, \$3.00.

Flower Guide.—Chester A. Reed, Doubleday, Page & Co., \$1.25

These remain the best flower books for beginners. Those who know some botany will prefer the more complete manuals of Gray or Britton.

Ferns.

Our Ferns and Their Haunts.—William Nelson Clute. Frederick A. Stokes Co., \$2.50. Ferns are much easier to identify than the average person realizes. The ostrich fern, and the little polypody, once known, becomes as dear friends as hepaticas and violets.

Trees.

Our Native Trees.—Harriet L. Keeler. Charles Scribner's Sons, \$3.00. One of the best books for the study of trees.

Insects.

The Butterfly Guide.—W. J. Holland. Doubleday, Page & Co., \$1.25. Manual for the Study of Insects. John H. Comstock. Comstock Publishing Co., Ithaca, N. Y., \$3.75.

The Butterfly Guide is excellent for butterflies but no inexpensive book has yet been published for moths and other insects. Comstock's Manual is a large book but there is none better for the club leader who really wishes an acquaintance with insect life.

Birds.

Land Birds.—Chester A. Reed. Doubleday, Page & Co., \$1.25. Handbook of Birds of Eastern North America.

Bird Studies With a Camera.—F. M. Chapman. D. Appleton & Co., \$3.00. Education Building, Albany, N. Y. It is hard to select the best bird books from the large number in the market.

The bird pictures issued by the Educational Department in Albany are excellent. The National Association of Audubon Societies, 1974 Broadway, New York City, publishes leaflets and a magazine of interest to all bird lovers.

The Dennison Manufacturing Company presents for use as stickers some very attractive reproductions in colors of birds most usually known. These stickers will help to make most attractive records of bird study trips. Secure them at 62 East Randolph Street, Chicago, or Fifth Avenue and 26th Street, New York City.

General Helps.

Secure "Nature in Camp." Price ten cents, from The Womans Press, 600 Lexington Avenue, New York City.

The Boy Scout Manual and the Woodcraft Manual for Girls, both have good material in them. Secure from the public library stories about the stars, especially any myths connected with them. See also, "Trees Stars, Birds," by Edwin Moseley, World Book Company, Yonkers, New York. \$1.40.

CHAPTER IV.

HANDICRAFT.

HANDICRAFT, like any other program activity, has a two-fold value—one, the actual product of the work done, and the other, an intangible resultant in the spirit of a girl who, herself, has striven to create or reproduce a thing of beauty. The latter can never be computed in definite terms but any friend of girls will always take it into consideration and consciously strive to incorporate this ideal into any handicraft program. For clubs which wish to include it, the following suggestions are made; it is essential, in carrying out these suggestions, that the club advisers and the program committee remember that such work often must be done at a time apart from the regular club meeting. This will ensure a more satisfactory attendance, for those girls who are not interested would then have no excuse for not being present.

- (1) Leather work, especially making covers for magazines.
- (2) Wood block printing.
- (3) Batik work.
- (4) Tie dyeing.
- (5) Decorating flower pots, wooden bowls, glass jars and coffee cans.
- (6) Making lamp shades.
- (7) Sealing wax craft.
- (8) Art and decoration in crepe and tissue paper.
- (9) Flower making.
- (10) Pottery.
- (11) Raffia work.
- (12) Bead work.
- (13) Stenciling.

- (14) Making Recipe books.
- (15) Making doll houses, doll furniture and doll outfits.
- (16) Boxcraft.
- (17) Collecting leaves, flowers, bark of trees, bird nests, for exhibits.
- (18) The making of matting baskets.

Books of value for help in the above work are:

"What a Girl Can Make and Do." By Lina and Adelia Beard. Scribner. \$2.25.

"The Jolly Book of Boxcraft." By Pattern Beard. Stokes. \$2.00.

"Art Craft for Beginners." Sanford. \$1.75.

"The Woodcraft League Manual for Girls." Chapter III, by Ernest Thompson Seton. Price 75 cents (paper). \$1.25 (cloth).

"Prang's Industrial Art Books." Obtained at any School Supply Company.

The Dennison Costume Book, free and

The Dennison Art and Decoration in Crepe and Tissue Paper Book, \$.15.

Published by Dennison Manufacturing Company, 62 East Randolph Street, Chicago, Ill.

Fifth Avenue and 26th Street, New York City.

1007 Chestnut Street, Philadelphia, Pa.

23 Franklin Street, Boston, Mass.

Girls' Make-at-Home Things, Carolyn Sherwyn Bailey. \$1.75.

Every group of girls taking up handicraft should approach the subject through a study of good examples of old-world handicraft, such as laces, embroideries, textiles, wood carvings, and pottery. The foreign girls in the group should be encouraged to find these treasures in their own homes, for almost every foreign family has things of rare beauty hidden away in closet or trunk, possessions which have been brought by the parents from the home countries. Not only will the girls

get many helpful suggestions for their own handicraft from the beauties of color, line and design of the present handicraft, but they will be taught a greater respect and love for the gifts brought to the new world from the old. Moreover, an interest in the art work of the foreign girls is valuable as one means of breaking down race prejudice; a girl of one nationality becomes as eager to study the similarities in design of the embroideries and laces of other countries as to show the handicraft of her own land. Moreover, the foreign mothers feel that, through this interest, they are being looked up to and consulted and the girls of American birth are taught a new respect for their parents, race and artistic background. The foreign mother will have many a helpful suggestion to give on the working out of certain designs or the combining of colors, and the girls' work secretary or adviser will find that through teaching handicraft to her girls she is unconsciously creating a close bond of understanding between herself and the homes from which her girls have come.

In planning handicraft for grade school girls, it is necessary to keep a balance in the program. The girls respond so eagerly to the suggestion "to make something," that there is a temptation to let it become the major activity or emphasis in the regular corps work. Moreover it is essential that the adviser and secretary remember that grade school girls are less capable of sustained effort and therefore the craft work must be simple. There should be adequate provision in the way of tools and space: i. e. tables and scissors and paste and supplies, with sufficient advisory or supervisory help, for grade school girls are more liable to become discouraged than are older girls, if they have no one with whom they may talk about their work.

The place which handicraft will occupy in any high school club program cannot be definitely stated. This is due to the fact that some girls of high school age are interested in handicraft and others are just as certainly not interested.

Younger girls in business and industry are interested in handicraft provided it is presented to them in an attractive way; provided it is of an attractive nature and not so complicated that it takes a great deal of time. For instance, cigandie collar and cuff sets are easy to make, and ornamental. They have a practical value to a girl at work. Such handicraft may sometimes be started and sometimes finished at the noon hour, provided it is simple enough; sometimes girls will be so interested that a class may be formed. This is especially true of the making of Christmas presents.

SEALING WAX CRAFT

A few sticks of sealing wax, an alcohol lamp, using only the best denatured alcohol, a steel knitting needle, a tiny palette knife (one has been designed especially for this art), and a modelling tool or nut pick, comprise the inexpensive outfit for this delightful craft. A box of the assorted colors of Dennison Sealing Wax reminds one of a lovely box of paints. The colors and shades of the different colors are beautiful and immediately the suggestion comes to use them as paint.

Draw a little design of a rose and leaves. Hold a stick of light pink sealing wax over the flame until it is soft; then spread it over the little rose which has been drawn. Heat the palette knife and spread the wax out smooth. This little foundation serves for the outer petals of the rose when completed. Heat a stick of the dark pink wax and drop one drop at a time on the little foundation which has been made, until ten or fifteen drops have fallen. Let the wax harden and then spread on the top of the little mound some of the light pink. Heat the modelling tool, or a nut pick and make a hole in the center of the mound of wax. Heat tool again and make three cuts around the hole, heating the tool each time. An attractively modeled rose is the result. Hold a stick of leaf green over the flame and scrape a little wax with the palette knife. This palette knife is now used as a brush to make the green

leaves. All flowers except the rose are made by using the palette knife as a brush. The wax tools must be kept hot, or the design will look rough. The flowers may be used to decorate boxes, place cards, basketry, glass and pottery. Very little drawing is necessary, only a few lines are needed to indicate where the design is to be placed. Designs may be cut from crepe paper napkins, pasted on the articles to be decorated, and worked over with sealing wax. They may also be transferred by using tracing paper. Tiny garlands are most attractive on hat bands. The wax flowers are especially pretty on velvet, but may be used on satin, georgette, or silk.

The making of wax flowers is very interesting to girls, and money for the Red Cross Fund or some other service may be made by selling boxes, place cards, candles and candlesticks decorated with the wax. The boxes can be used for lingerie ribbon, balls of twine, powder, gloves, and handkerchiefs. This method of decorating is very simple and one does not need artistic ability to get good results. It is one of the simplest forms of color work, as the colors are all mixed and the designs simply filled in with color. Flowers may also be made by taking a small bit of wax in the fingers and moulding in the shape of a petal. The petal is then heated and stuck to the card or whatever is to be decorated. Faces may be moulded from wax. This is a little more tedious, but nevertheless, very interesting.

Inexpensive vases are covered with sealing wax, giving them the effect of expensive pottery. To cover the vase, warm the article just a bit before starting. Hold a stick of sealing wax over the flame until it begins to melt; then, beginning at the bottom edge of the vase, press the wax against it in two or three places, using a small amount of wax at a time. The wax will adhere to the vase and become cold; but, by holding the waxed part of the vase over a tongue of the flame, it will melt and run into a smooth surface. Add more wax and continue smoothing it down by slightly heating, always turning the

vase in the same direction so that when colors are blended the swirl will follow the same general lines. Do this until the vase is entirely covered. Several colors may be blended, and it is particularly advisable to use shades of the same color, as this gives the light and shade effects that come in all pottery. Wax may be used in this way on glass, cardboards or china.

The making of beads from sealing wax is a delightful pastime. Beads may be made in almost any desired color. Charming strings of beads and unusual beads for decorating lamp shades may be produced with little effort. To make beads proceed as follows: Choose a stick of Dennison's letter wax, the desired color for the beads. Break into pieces as nearly the correct size for the beads as possible. Heat a steel knitting needle about one and one-half inches from the end. Then press it carefully into a piece of wax. Hold the piece of wax on needle above the flame, revolving it slowly until an even, round bead is formed. Revolving it all the time, carry it to a glass of water and then dip it in the water until cool. Dry the beads with the cloth before holding over the flame again, so that no bubbles will form. In removing the bead, heat the needle on each side of the bead one inch from the bead. When bead is loosened, slide it back and forth on the needle before taking it off; this leaves a cleancut hole.

CHAPTER V.

STORY TELLING.

STORY telling, if used in the right way and place, can be made of great value in work with younger girls. A story hour helps to stimulate the girl's imagination, to arouse wholesome emotions, to introduce her to what is beautiful in thought and expression, to increase her enthusiasm for good reading, and, most important of all, it offers opportunity to bring the best spiritual influences to bear upon the girl when she is at a most impressionable age.

Care must be taken that the story and the story teller are of the best. Many communities now have a Story Teller's League, the members of which are often glad to give time to groups of girls. From the Public Library in any community a list of stories can always be obtained.

The following are suggestions for obtaining good material for story telling:

"The Story Hour." A pamphlet published by the American Book Company, New York. Contains a splendid list of books illustrating different characteristics.

"The Woodcraft Manual for Girls," mentioned before, contains some fascinating Indian stories which make delightful fireside stories.

The following books have been found of special value for the story teller:

1. "Fifty Famous Stories Retold" James Baldwin. American Book Co. 56 cents (exclusive of postage).
2. "Around the Fire" H. M. Burr. Association Press. 75 cents.
3. "Indian Days of the Long Ago" Edward S. Curtis. World Book Co. \$1.00.
4. "Uncle Remus, His Songs and His Sayings" Joel Chandler Harris. Appleton. \$2.00.
5. "Just So Stories" Rudyard Kipling. Doubleday, Page & Co. \$1.20.
6. "Green Fairy Book." Andrew Lang. Longmans. \$2.00.
7. "Donegal Fairy Tales." Seumas McManus. McClure, Phillips & Co. \$1.00.
8. "Heroines Every Child Should Know." Hamilton Wright Mabie. Doubleday, Page & Co. \$1.50.
9. "The Golden Windows" Laura E. Richards. Little, Brown & Co. \$1.35.
10. "East o' the Sun and West o' the Moon." Mrs. G. T. Thomsen. Row, Paterson & Co. 60 cents.

11. "The Happy Prince, and Other Tales." Oscar Wilde.
Little, Brown & Co. \$1.00.

The following books have been found interesting to girls whose desire for reading has been aroused through story telling or club work in general:

BIBLE STORIES

On Nazareth Hill—Elbert E. Bailey.
The Golden Cobwebs (In "How to Tell Stories")—Sarah Cone Bryant.
Jesus Among His Friends—Ethel Cutler.
When the King Came—George Hodges.
Who was It Stories—Julia Johnson.
The Lost Boy—Henry Van Dyke.
The First Christmas Tree—Henry Van Dyke.
The First Christmas Spirit—Henry Van Dyke.
The Story of the Other Wise Man—Henry Van Dyke.
The Birds' Christmas Carol—Kate Douglas Wiggin.

CIVICS

Lessons for Junior Citizens—Mabel Hill.

MYTHS AND LEGENDS

Stories from Northern Myths—Emilie Kip Baker.
Fairy Tales from Far Japan—Susan Ballard.
That's Why Stories—Catherine T. Bryce.
Children of the Dawn—Elsie Finimore Buckley.
Blackfoot Lodge Tales—George B. Grinnell.
Book of Nature Myths—Florence Holbrook.
Indian Fairy Tales—Joseph Jacobs.
Greek Heroes—Charles Kingsley.
Stories of Legendary Heroes (in "the Children's Hour," Vol. 4)—Eva March Tappen.
Old Indian Legends—Zitkala-Sa.

SHORT STORIES ILLUSTRATING CHARACTERISTICS

Bravery.

"The Red Thread of Courage" (in "How to Tell Stories")—Sarah Cone Bryant.

"The Golden Horse and His Rider" (in "The City That Never Was Reached")—Jay Thomas Stocking.

Contentment.

"The Crooked Fir Tree" (in "Outlook Story Book")—Laura Winnington.

Discontent.

"The Mill Widow" (in "Storyland")—Elizabeth Harrison.

"The Golden Windows"—Laura E. Richards.

Faithfulness.

1. "The Little Hero of Harlem" (in "How to Tell Stories")—Sarah Cone Bryant.

2. "How Cedric Became Knight" (in "Storyland")—Elizabeth Harrison.

3. "A Message to Garcia"—Elbert Hubbard.

4. "Keeping Tryst"—Anna F. Johnston.

Friendship.

1. David and Jonathan—The Bible.

2. "Three Friends" (in "Three Years With Children")—Amos Wells.

Generosity.

1. "Margaret of New Orleans" (in "Best Stories to Tell")—Sara Cone Bryant.

2. "The King of the Golden River"—John Ruskin.

3. "The Happy Prince"—Oscar Wilde.

4. "An Old Story" (in "Outlook Story Book")—Laura Winnington.

Happiness.

1. "The Enchanted Mirror" (in "Storyland")—Elizabeth Harrison.

2. "The Maker of Rainbows"—Richard LeGallienne.
3. "The Blue Bird"—Maurice Maeterlink.
4. "The Land of the Blue Flower"—Frances Hodgson Burnett.

Influence.

1. "The Witness" (in "The Militants")—Mary Raymond Shipman Andrews.
2. "Jean Valjean" (in "World Stories")—adapted by Joel Metcalf.

Patience.

1. "The Desert of Waiting"—Annie F. Johnston.
2. "The Lame Boy" (in "First Book of Religion")—Mrs. Chas. Lane.
3. "The Crosses" (in "Just Over the Hill")—Margaret Slattery.

Selfishness.

1. "Prince Harwada" (in "Storyland")—Elizabeth Harrison.

Service.

1. "The Wheat-Field" (in "Golden Windows")—Laura E. Richards.
2. "The Cup of Loving Service"—Eliza D. Taylor.

Sincerity.

1. "The Nightingale"—Hans Christian Anderson.
2. "The Real Thing" (in "Stories That End Well")—Octave Thanet.
3. "Truth is Mighty and Will Prevail" (in "Twenty-three Tales")—Leo Tolstoi.

STORY-TELLING POEMS

1. "Pippa Passes"—Robert Browning.
2. "The Pied Piper of Hamelin Town"—Robert Browning.
3. "The Vision of Sir Launfal"—James Russell Lowell.
4. "Home to Him's Muvver"—Margaret Prescott Montague.

5. "Story-Telling Poems." Edited by Frances Jenkins Olcott.
6. "Idylls of the King"—Alfred Tennyson.
7. "The Toiling of Felix"—Henry Van Dyke.
8. "The Legend of Service"—Henry Van Dyke.
9. "The Foolish Fir Tree"—Henry Van Dyke.

STORIES OF A GIRL AND HER MOTHER

- "Andrew's Cap" (in "Second Book of Stories")—Ida Coe.
- "The Pot of Gold" (in "Second Book of Stories")—Ida Coe.
- "The Closing Door" (in "Mother Stories")—Maud Lindsay.
- "About Angels" (in "Golden Windows")—Laura E. Richards.

MISCELLANEOUS STORIES

- "The Sandy Road" (in "Jataka Tales")—Edited by Ellen C. Babbitt.
- "A Little Brother of the Books." (To be adapted.)—Josephine Daskam Bacon.
- "The Story of Cossetts" (in "Dream Children")—Elizabeth Brownwell.
- "Mignon" (in the same)—Elizabeth Brownwell.
- "A Sisterly Scheme" (in "Short Sixes")—H. C. Bunner.
- "Stories from the Operas"—Gladys Davison.
- "The Vision of Anton" (in "The Richer Life")—Walter Dyer.
- "The Little Maid at the Door" (in "A Tale of Witchcraft")—Mary E. Wilkins Freeman.
- "The Story of Chinese Gordon"—E. A. Hake.
- "The Man Without a Country"—Edward Everett Hale.

- "The Three Weavers"—Annie F. Johnston.
- "The Persian and His Three Sons"—Mrs. Charles Lane.
- "Everybody's Lonesome." (To be adapted.)—Clara E. Laughlin.
- "The Stone of Gratitude" (in "Quaint Old Stories")—Marian Lindsay.
- "Stories from Wagner"—Joseph McSpadden.
- "Blue Sky and White Cloud" (in "More Bed-Time Stories")—Louis Chandler Moulton.
- "The Tide March" (in "Poor Dear Margaret Kirby")—Kathleen Norris.
- "The Hill" (in "Golden Windows")—Laura E. Richards.
- "Deer Godchild"—Edith Serrell and Marguerite Bernard.
- "Where Love Is, God Is"—Leo Tolstoi.
- "Three Questions" (in "Twenty-three Tales")—Leo Tolstoi.
- "A Handful of Clay" (in "The Blue Flower")—Henry Van Dyke.
- "The Keeper of the Light"—Henry Van Dyke.
- "The Wonder Maker" (in "Stories of Scientists")—Mary Wade.
- "Stories From Old French Romance"—E. M. Wilmot-Boxton.

This list of books is not intended to be a reading course, but merely a suggestive guide. A more complete list will be found in the Girl Reserve Book List, Chapter 11, page 485.

CHAPTER VI.

THE PLACE OF THE DRAMA IN THE GIRL RESERVE MOVEMENT.

DRAMATIC instinct, that inner force eternally reaching out for the opportunity to do and to be something beyond the doing and being of this work-a-day world (reaching out most eagerly in the period before mental and emotional discipline is established), is a force which, if rightly guided, may be used to develop and to stimulate the deepest spiritual powers.

It will be found that this force exists in an individual in a greater or lesser degree in proportion to his knowledge and understanding of life, and it is in supplying a medium for developing and enlarging his experience imaginatively that the drama makes so large a contribution to education.

The inevitable identification which comes of sincerely "playing a part" provides opportunity for the expression of talent and power which are dormant or have been too often completely repressed. The joyous recreation which is the result of the laying aside for a time of one's own personality, and the putting on of the character and individuality of another, is too common an experience to need discussion. It is the process gone through in the creation of any art—poetry, singing, dancing. "I do not ask the wounded person how he feels," says Walt Whitman, "I myself become the wounded person, my hurts turn livid upon me as I lean on a cane and observe."

Intelligently approached, keeping ever the ideal of complete identification in mind, there is nothing from the great literature of the Bible to the story of "The Three Bears," which may not be of infinite value when presented in dramatic form. And, by this same token, it would be difficult to overestimate the harmfulness to the adolescent mind of identification with the

cheap and unworthy in drama. This does not mean that one must be "highbrow." It does mean, however, that a great responsibility in the choice of material devolves upon those who assume dramatic leadership.

There are certain dramatic forms peculiarly suitable to the understanding and needs of certain types of girls. In planning a dramatic program, it is as important to determine the form which will contribute most to the enjoyment and development of the group as it is to determine the content.

In poetry, the nature of a given thought is largely responsible for the form of its expression. This same rule governs the drama. Dramatization, pantomime, the short play, the long play, the masque, and the pageant are forms which may be used as mediums for dramatic expression.

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DRAMATIZATION.

The impromptu dramatization of stories is a fun process which releases the imagination and permits it the freest expression of which it is capable. Much of the fun arises from the impersonation not only of the people in the story, but also of animals, elements, and things. Such impersonation is of

good and ancient usage—witness “Wall” and “Lion” in “Midsummer Night’s Dream,” “Bread,” “Water,” and any number of similiar characters in “The Blue Bird.”

The more imagination is expended upon the costumes, properties, lighting, publicity (announcement either by placards or by “word of mouth” of scenes and characters), staging, make-up and music, the greater the fun will be; a glass bowl for Cinderella’s slipper; nightgowns—one for the body, one for the head, one for each arm, and behold a ghost! a girl upon the floor, her feet against some object supposed to be a wall, and a gate has been achieved, which, at least, will be like many another in that it will swing in only one direction; this, by the bending of her knees.

The following outline is suggested with the explanation that, although it is possible to carry the work of dramatization to a finished production, this section deals primarily with the impromptu form of this dramatic activity.

The steps involved are as follows:

A. Selection of the story.

1. The leader should be prepared to present in brief outline several stories to the group.

B. Reading or telling of the story which has been chosen.

1. Special emphasis on plot and characters.

C. The names of the characters are written on a black-board.

1. Space should be allowed for descriptions of each one.

D. Suggestions of adjectives descriptive of each character are made by the group and written on the board.

E. The incidents are listed in chronological order upon the board.

F. The players for the parts are chosen by popular vote.

G. The committees are selected.

1. One person or a group should be chosen for the necessary committees.
2. It should be clearly understood that the work of whatever committees are required is just as important to the success of the play as the interpretation of the characters.

H. The rehearsing is begun.

1. Using the blackboard, upon which is a list of the incidents, sketch out the details of the action or the "business" of the play. Draw a diagram of the stage indicating entrances and exists. If possible, diagram the action, using dotted lines and arrows. In the diagram of the stage, work out the placement of stage properties and thereafter adapt the action to the setting.
2. If the group is a large one, two or three directors may be appointed and the story divided into episodes. Each director selects the players for her episode and rehearsals are then conducted separately. If this is done there will be a duplication of characters and some way must be devised to clarify their identity to the onlookers.
3. Each time the story is gone over the business, action, and dialogue should be enlarged.

I. The play is presented.

1. Space for the stage should be cleared at one end of the room, and audience chairs arranged in rows before it.
2. Screens, or four girls holding two double sheets high above their heads, form the curtain.
3. The lights in the room are put out leaving only those necessary to illuminate the stage, and the play begins.

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PANTOMIME

Pantomime is the corner-stone in the building of dramatic technique. What has been responsible for the very prevalent theory that a pantomime is more difficult to produce than a play and that it is "not much fun?" A single experience will discredit this theory. To prepare a pantomime for public presentation is as simple as any dramatic undertaking can be, and for the inexperienced dramatic director* it is far less beset with pitfalls. The scenario of a pantomime contains suggestions for characterization and action to a greater extent than is to be found in the text of a play. Also, since pantomime permits much more freedom of interpretation than a play, a lesser degree of discipline and of technique is required of the players. This does not mean that the art of pantomime may not be very highly developed. But it has been proved that in a dramatic program which is cumulative, the use of pantomime conserves enthusiasm and develops ability. This is true because a dramatic form is being used which can be brought to a more

*The term "dramatic director" is applied to the person who is in charge of the dramatic work. She may be an adviser or a secretary or a professional director.

successful conclusion than can be reached if, at the very first, the production of a play is attempted. Pantomime demands of the player only as much as she is able to give to it. A play demands a certain amount of established technique.

Before attempting to produce a pantomime with any group of girls, it is wise to begin with an informal discussion of pantomime, what it is, its relation to gesture, and its place in dramatic work.

Self-evidently, pantomime is the logical successor of impromptu dramatization and the precursor of the short or full length play. Mr. William Lee Sowers in an article in "The Drama" (May 1919), states that in his opinion "through the improved knowledge of gesture, facial expression and miming with the body pantomime training would considerably raise the level of acting." The necessity for exacting analysis of character and situation also adds largely to the equipment of the player for the interpretation of speech parts.

Perhaps the simplest definition of pantomime is, action without words. Any group will formulate half a dozen definitions which would be equally true. It is gesture enlarged and made to take the place of words. It is mind speaking through the medium of the silent body. It is emotion conveyed to an audience through gesture and posture.

After the general subject of pantomime has been discussed until the group is no longer in strange waters, some descriptive pantomime should be worked out. An interesting experiment is to take a phrase, add to it a gesture which amplifies the thought, then amplify the gesture until it takes the place of the phrase. Organize groups of girls to play imaginary ball or jump imaginary rope together. This should be followed by the assignment of definite problems, or the request for original problems, which may be developed by one or by several of the group together. Naturally some incident which is a more or less common experience would be the subject of the

pantomime problems. "At the Movies," "Sewing," "Practicing the Piano," "In a Beauty Parlor," might be subjects assigned for development.

Even in this preliminary work in pantomime there are certain laws and principles which should be understood and obeyed; for instance, no sound of any sort should be made; the mouth may be used only as the eyes or brows are used—to indicate mood and feeling,—no words should be formed on the lips; every action must be as carefully completed as in a sentence; if there are imaginary chairs or tables required by the setting, the players must remember where these are, and not walk through them; any imaginary object which is supposedly being held, must be treated with the reality of an actual object. Possibly it would be interesting also, to have a group discussion of the following and kindred questions: How do thought, pride, humility, kindness, anger, show themselves in the body; face, head, arms, posture, attitude of torso? What habit of mind is expressed by a mouth which is turned down at the corners? or by a relaxed carriage? or by a head held high? What is the difference between the way a man stands and walks and the way a woman stands and walks. Such a discussion is an invaluable aid to character study and analysis.

By now the group should be ready for the actual work on the pantomime selected for production. The text should be read aloud slowly, while each listener tries to visualize the action in all its detail as it is described.

After the cast has been selected and the committees appointed, the rehearsing begins. Before meeting with the group, the director should have blocked out the action in sections, and these sections should each be gone over separately many times and then be pieced together, little by little.

Each player is told where to go on the stage and what to do, but never how he goes, nor how he does it. All possible freedom in the matter of interpretation should be permitted and

encouraged so long as individual ideas do not conflict with the plan of the whole.

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THE PLAY

Since the rise of the Little Theatre Movement the one-act play has come to be a very popular form of amateur dramatic entertainment. And there is cause for rejoicing that such is the case, since a production consisting of two or three one-act plays, carefully chosen for contrast and balance, presents fewer difficulties to the group which is limited artistically and financially, than the production of a long play. A three-act play makes heavy demands upon the ability of the player—not only in the matter of memorizing lines, but in the sustaining of the part. Further than this, it is more nearly possible to meet the taste and ability of each individual in the group in a program of short plays than in presenting a "full evening" play.

Play Selection.

There are certain factors which need to be determined before the selection of a play or group of plays. One should ask, what purpose is being served by giving the play? Is it for

entertainment, or to raise money, or to celebrate some special event? How much time is there for preparation not only in days, but in the number of hours in each day? Where is the play to be given,—indoors or outdoors, on a large, or a small stage? How many participants are to be included as players before and behind the scenes? What is the range of the age of players, are they children, or adults, or both? What type of material is desired—shall it be seasonal, patriotic, imaginative, realistic? Only after all these points have been determined, should the actual selection of the play take place. Much confusion may be avoided by appointing (by majority vote) a committee to read plays of the type desired and to report on these to the groups.

At the first meeting, there are three very definite things to be accomplished: the reading of the play, the appointing of the committees, and the casting of the characters. Let this first meeting set the standard for all meetings and all rehearsals which are to follow. Let it begin promptly. Punctuality should be one of the sterling by-products of all amateur dramatics; so begin at the time appointed, if only two or three are there, and establish this practice at the start. Order is not only heaven's first law—it is the stalwart backbone of dramatic production. Noise and confusion at rehearsals and meetings are not conducive to earnest work, and the serious minded are disturbed by it and lose interest. Players who are not rehearsing should not be allowed to chatter. Lastly (whether a committee meeting or a rehearsal), let it be recreation, shot through with the joy of creation, of cooperative endeavor, and of imaginative, spiritual and technical development. These are joy processes.

There are several methods of play-reading, but the reading of the speeches in rotation is perhaps the most satisfactory. It is more interesting to all the group, since in this way each has a share, and also it serves to reveal to a certain extent the relative interpretative abilities, the voice and speech quali-

ties of each member of the group. Before the reading is begun, the director should ask that, as the reading progresses, everyone will be determining in her own mind how the play should be cast. When the reading has been completed the next step is to cast the play.

Casting.

It is suggested that the director appoint the entire group as the casting committee, acting herself as the chairman. It is only through the democratic method of voting that it is possible to eliminate the personal element in selecting the characters. Ask the group to base its individual judgment on honest belief in the ability of a member to play her part. One method of casting which has been successfully carried out, is to have any member of the group nominate any other member for the most important part. Those who have been thus nominated read (one after the other without the interruption of comment), the same or different significant parts of the text of the leading character. Then by the "handraising process" of voting, eliminate until the most able player is left in possession of the part. Players for the next most important part are then nominated "from the floor," tried out and eliminated, and the process is repeated until all the cast has been selected. The same girl, of course, may be nominated for different parts any number of times. It is important that the director should hold together the spirit of the meeting. It is for her to lift it from any possible personal complication into the realm of an art ideal wherein "the play's the thing." It should also be clearly understood that if any player proves unsatisfactory in rehearsal another will be substituted.

Committees.

After the play has been read and cast, the final thing to be accomplished at the first meeting is to appoint committees and their chairmen. The type of the play will determine the number of committees which are needed. Usually for a produc-

tion which involves less than fifty participants, committees on staging, costume, properties, lighting, music, publicity, and finance are needed.

The various committees should begin their work at once. The rehearsal times should be also the times for the workshop activities. By organizing in this way the continuing interest of the entire group is safe-guarded.

The work of the committees can and should be made compellingly interesting, but unless especial attention is paid to this phase of production it is not possible to expect efficient committee cooperation. The director should call together the chairmen and the committees for a brief conference. It would be well at this time to emphasize the share of all in the production. The interpretation of the parts is only a fragment of the whole. The interpretation of the play through the costuming, through the setting, with the lighting, and by music, is of equal importance. Says Emerson: "All are needed by each one, nothing is good or true alone." This is fundamentally the basis of good production. To develop all phases which are divided in the production of a play requires devotion, patience, ingenuity and the expenditure of one's self in larger proportion than does the playing of the parts. Since this is true, the service of the committees should receive recognition equal to that given the actors in the program.

There must, of course, be the closest cooperation between the various committees in order that the unity of the production may be preserved. In general, the duties of the committees are as follows:

Staging: This committee is responsible for the setting and properties, for assembling these, for having them in their appointed places before the rise of the curtain and on hand for rehearsals as they are required. The committee is also responsible for the safe return in good condition of any borrowed stage properties. Extreme care in the treatment of these cannot be stressed too strongly.

Costume: The costume committee is called together by its chairman to re-read the play and analyze it. First to be determined is the class into which the play most nearly falls. Is it realistic or imaginative, a little of both perhaps, or something between, which is completely neither. The type of the play will determine the mode of the costuming, the content of the play will determine the color scheme. The psychology of color is too large a subject to be dealt with here. Suffice it to say that it is a problem for the costume committee to solve. Definite mental and emotional vibrations, both for players and audience, are set in motion by the use of color in costuming and setting, and as such the subject needs very careful consideration. The care of costumes—cleaning, pressing, repairing, listing, packing—is one of the important duties of the committee both before and after the performance.

Properties: There are, of course, stage and personal “props.” When the term is used, however, it generally is meant to designate the personal. In many instances the players are able to provide these for themselves, but if a period or imaginative play is being presented it is the duty of this committee to procure or make all the properties. In any event, the chairman of the properties committee is responsible for seeing that each player has her personal properties at the time of the dress rehearsal and at the performance.

Lighting and Music: There is little that can be said of the activities of these two committees since the problems involved depend wholly upon local conditions and the demands of the play. It is important, however, for these committees to remember that both the music and the lighting should serve as a background for the idea and action of the play.

Publicity: All arrangements concerning advertising, posters, bulletins, press notices, etc., are the responsibility of this committee. In their hands also is usually placed the business of arranging for the hall in which the play is to be presented, the

decorations, ushering, etc. Frequently the publicity committee takes complete charge of the sale of the tickets.

Finance: Anything which involves the expenditure of money comes under the province of this committee.

Rehearsing.

At the first rehearsal, the discussion of the underlying motive of the play and of each of the characters is a stimulating proceeding, too often neglected by amateurs in their eagerness to get to the actual work of rehearsing. Only those who have had the experience of rehearsing a play which has been thoroughly analyzed by the members of the cast, can know how the production is deepened and enriched by this intellectual contribution.

If it is necessary, further "try-outs" should come now, and then the rehearsing of the action (ignoring, for the time being, interpretation) of the first act or scene. The action should have been entirely "plotted," i. e., worked out by the director, before the first rehearsal. Much of it will doubtless have to be changed, suggestions from the players will add to it, but indescribable is the confusion which results from having no definite plan of stage action to form a basis for the work of the first rehearsal. Further than this, it cannot be too often stated that every bit of action must always be the result of a real reason for moving from one point to another.

There are certain technical terms with which it is wise to familiarize a group of players at the outset of dramatic work. In giving directions right and left are now generally accepted to designate the players right and left rather than that of the audience. Down stage refers to the part nearest the audience; up stage to that farthest away. The entrances are referred to by numbers, one being nearest the audience. More often than not there are only right, left and center entrances, but if on the right there are two or three they are so numbered. The following abbreviations are frequently used especially in acting editions of plays: L.—left; R.—right; D. L.—down left;

D. R.—down right; U. L.—up left; U. R.—up right; C.—center; U. C. or D. C.—up or down center; R. U. E. or L. U. E.—right or left upper entrance, or R. 2 L. 2 may be used to indicate the upper entrances. “Backing” is a section of setting used behind a door or window that is to be opened. “Practical” is the technical term for useable—a practical window or door is one which will open or close, a practical lamp is one which will light. “Plot” is the technical term for list—i. e., property plot means the list of properties arranged in relation to the different scenes in which they are used.

The second rehearsal reviews the last rehearsal's work, not to perfect it but to recall it and to get continuity; the action of the next scene is gone over, and attention is given to the interpretation and reading of speeches.

Each subsequent rehearsal reviews the new work of the proceeding rehearsals. The action is perfected little by little until the play moves smoothly. The speeches are worked over until the players are letter perfect and speak their lines clearly and intelligently.

If a costume play is to be presented it is important to have two dress rehearsals, with an interval of two or three days between in order to allow time in which to make the necessary changes and additions. At the first dress rehearsal all stage properties should be in their places, all individual properties to be used by the players should be given to them, and all music, cues, lighting effects and changes of scenes should be thoroughly rehearsed. At the second dress rehearsal the players should be in complete costume (make-up and wigs if these are used), and the entire play should be gone through without interruption, as if the actual performance were taking place.

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PAGEANTRY.

Much of the philosophy and technique which underlies dramatization, pantomime and play production is applicable to pageantry, hence it is only logical that a discussion of this form of the drama should come last in an outline for constructive, cumulative dramatic work.

"A pageant is primarily something 'compacted together,'" says Robert Withington in his very valuable historical outline, called "English Pageantry." "Moreover, the pageant is at its best when produced, not by one group or set in a community, but by all; not by paid performers but by townspeople in voluntary cooperation."

Of the various forms of pageantry, Miss Hazel MacKaye says:

"The term 'pageantry' to-day implies the use of the drama by large numbers of amateur groups in a spectacle of considerable magnitude. The term 'community drama' is often used interchangeably with 'pageantry,' but 'community drama' includes all dramatic activities which are non-professional, whether these activities take the form of a community pageant in the city's largest auditorium or a community play in a Little Theater.

"A pageant in the original use of the term meant a gorgeous spectacle or parade without the accompaniment of dialogue, but in its modern application a pageant means a series of dramatic episodes (often with 'pageant' features) strung, as

it were, on a string like beads, each 'bead' or episode being complete in itself, but all being interpretative of the same underlying idea. More often than not, dialogue is used in these episodes. The pageant form is best suited to historical subjects, such as the history of a city or town, or the history of a movement, like Education, or the history of an institution, like the Church.

"A 'masque' is constructed on the same lines as a play, in that there is a plot, with all that implies of conflict and suspense. The plot, however, is symbolical or allegorical. It deals with universal or impersonal problems, not with particular or personal ones. In addition, the masque lends itself to pageant features, pageant, in this sense, meaning 'gorgeous spectacles and parades.' The masque is especially adapted to the interpretation of social and ethical problems where it is desired to portray the difficulties to be overcome.

"Then there are dramatic forms less easy to classify, such as dramatic ceremonies, rituals and services. These are used often to celebrate certain observances, such as the dedication of a church or civic building, or to celebrate a holiday, such as Memorial Day, or to observe some religious festival, such as Christmas or Easter."

But whatever the form, the underlying principles and philosophy are the same. "We must be no more tolerant of bad art than of bad civics, for bad art is bad sociology and bad education," says Percy MacKaye in his essay, "Community Drama." In addition he states that "Community Drama seeks the efficiency of neighborliness. It seems to provide, and rightly organized, it does provide, a substitute for ineffectual goodwill in the effectual definite processes of cooperative art. It takes its first hints from childhood. Children are nearly always definite and cooperative. When child neighbors meet, they play together; that is, each relates himself to a community process; or, if they squabble, they cooperate in groups to do so. The games of childhood, modern survivals of ancient folk art (when

they have not been perverted by a spirit of military nationalism), are, then, first lessons in community drama.

"'Here we go round the mulberry bush!'—not 'here I go round,' but 'we.' It is always 'we,' among children: we small neighbors, linked hand in hand, each self-included circle-symbol of the world itself. . . . So from as little and homely a thing as a 'mulberry bush' we may cultivate and gather fruit of the International Mind."

To a local Association the reasons for using a pageant or masque are usually one of the following:

- A. To arouse interest in a cause.
- B. To provide an art activity for a large group.
- C. To raise money.

For any pageant or masque which assumes community proportions, expert leadership is absolutely essential—the organization alone of such a production requires knowledge and ability, which can only come through specialized training and experience.

In organizing a pageant, there are two distinct sets of activities to be "set up"—community activities and the dramatic activities. For the community activities there needs to be a general committee composed of an executive committee with its chairman and executive secretary, the community director and the chairman for the general committee. There should be a recruiting committee responsible for enrollment in the different districts; a publicity committee responsible for speakers, mass meetings, newspapers, posters and literature, special advertising features and the programs; a finance committee responsible for the budget, underwriting, business administration, contracts, sale of tickets, seating arrangements; a fellowship committee to give assistance with the workroom, at rehearsals and at performances. There must also be an office, the activities of which are filing, notifications, distribution, records and minutes, information, correspondence and business details.

For the dramatic activities there needs to be a general committee composed of its chairman, an executive committee chairman and executive secretary, the director of production with a staff consisting of the assistant director, music director, dance director, light director, costume director and scenic director. Also there needs to be a workroom where the costumes, scenery and props are made.

Where expert leadership is not possible the outdoor production of a pageant in the spring or summer is often within the reach of an inexperienced group. For such a production it is well to select a simple pageant with few principals, with much of processional, pantomime, dance, and little speech, and to keep the activities attendant on the production within a limited group rather than to enlist community cooperation.

The selection of background and setting for an outdoor production is of vital importance, as also the level of the ground for the seating of the audience. Clustered trees, or tall bushes which form a fairly solid background and admit of entrances and exits, a slight rising of the ground back of this "stage," which will permit the beauty of long distance processional, and again rising ground for the audience, form the ideal conditions. Often, however, the side of a house, heavily vine-covered, makes a good background. Sometimes a natural pool may be utilized. The underlying principle is that the site for the stage shall be an obvious point of focus, both through being naturally beautiful and dramatically effective.

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SOME PRACTICAL SUGGESTIONS ON FORMING A DRAMATIC STUDY GROUP OF GIRL RESERVES.*

The term Dramatic Study Group is here used to designate a group, which may be formed in any Girls' Work Department, to forward the study and interpretation of the several phases of the drama as outlined in the preceding pages of this chapter. In its membership should be included all younger girls who are particularly interested in the drama and who want to build up in the Association and in the community a drama movement. The work of this group would not duplicate in any measure the suggestions made earlier in the chapter about the place of the drama in the Girl Reserve Movement. Those suggestions are made to help put the drama in its rightful place in the regular program work of each of the corps, companies and clubs.

Perhaps a contribution of real merit may be made to the Community Drama movement, if every Girl Reserve Dramatic group starts out on the right basis—that is with the motto, "What is worth doing at all is worth doing well."

Since many people have had experience in forming dramatic study groups, it would be well to take advantage of this experience from the beginning and avoid making some very serious mistakes.

* The following suggestions were compiled specifically for Girl Reserves by Hazel MacKaye.

The following are some of the principles which it has been found wise to follow:

1. The group must be put on a good business basis. This does not mean that it must be run for money. On the contrary, that is the worst possible basis, for if the object is to "make money" then the artistic worth of the production becomes only a secondary matter. The artistic side of the play must be the first consideration, but some system of financial support, aside from "gate receipts" must be thought out. Dues, subscriptions, underwriting (by interested friends)—all of these may be combined to enable the club to have the necessary capital with which to begin the nucleus of its stage effects, such as stage hangings or sets, a wardrobe, a few properties, and a simple lighting equipment. Each play will add to all these things, but a beginning must be made, and "capital" of some sort is necessary.
2. Responsibility for enforcing rules, especially with regard to attendance at rehearsals and committee meetings, must be placed squarely upon the group membership and not upon the dramatic director.
3. The work of producing a play or plays must be divided equally among the membership. Those who act in one play, should be the managers, directors and committee members in the next play. "Turn and turn about is fair play."
4. Painstaking care should be given to the selection of the plays (or series of plays) as well as to every detail in carrying them out. "Artistic integrity," should be the underlying purpose of every production.

First Step.

It is impossible to lay down any rule regarding the amount of ground to be covered at each meeting, but the following activities are taken up in their relative order:

1. Discussion of the Community Drama Movement.

2. Discussion of policies.
3. Selection of a Dramatic Study Chairman.
4. A Committee should be appointed (or an individual assigned) to submit several plays to be discussed at the subsequent meeting.

Second Step.

1. Readings of the plays, or outlines submitted, with final choice by the club membership of the play to be given. (Where the club is large, a Play Reading Committee may choose the play.)
2. Discussion of the underlying meaning and significance of the play and the characters.
3. Appointment (or election) of chairman and committees. The committees will grow out of the needs of the play.
4. Assigning of parts by "try-outs" or other means. The try-out system by a Cast Committee has proven to be a very effective way of removing all personal animosities. It also helps to foster a spirit of "good sportsmanship" among the members.
5. Conferences between the Director and her assistants as well as with her committees. (Note: It is just as important that time be set aside for these conferences as for the rehearsals. Either before or after the rehearsals doubtless would be best.)

The success with which the play is interpreted will depend greatly upon the care with which it is analyzed and discussed by the Director and the club. All the members on the Production Committee should know the play as well as the actors, for they have an equal share in its interpretation. The setting, costumes, properties, music and lights should be designed and carried out with a view to the effect of the play as a whole. In short, the aim should be to have a synthesized production. This can only be obtained by the proper understanding of the play by all concerned in its presentation on the stage.

It is not possible to go into the many details of rehearsing a play in this brief setting-forth of the subject, but a few general rules may be suggested:

First. Absolute and undivided attention must be given to the business at hand by those taking part in the play, while those looking on must be perfectly quiet. A rehearsal cannot be conducted in the midst of confusion. If the study group is truly "self-governing" this rule will be carried out by the girls themselves and not left to be enforced by the Director.

Second. The Director should be in sole control of the rehearsal until it is dismissed, when suggestions and comments should be invited. (Each member of the cast should have a copy of the entire play so that she may be intelligent about the play as a whole and not merely her own part.) The Director, especially if unskilled, should be guided by the wishes of the majority, in case of any disputes, but divided authority during the rehearsal is impossible. This pre-supposes that the Director has given the play great thought and has largely mapped out her plans before rehearsal.

Third. The rehearsal should take place, if possible, on the actual stage. If not, then the proportions of the stage and the exact location of the entrances should be adhered to in rehearsing the action.

Fourth. The action should grow out of the thought and emotion revealed through the speeches, and not arbitrarily imposed because some action "would look well."

Fifth. The speeches should not be committed to memory at the first rehearsal, but the sooner the player frees herself from the effort of trying to remember her lines, the more quickly can she throw herself into her part. Great care should be taken to speak clearly and audibly at all rehearsals.

Sixth. There should be two dress rehearsals. The first for a "line perfect" rehearsal on the stage combined with the scenery properties and music. The second should have all these

with the addition of costumes, makeup, etc., and lights. The play should be performed at least once exactly as it is to be given before the audience.

Performance.

It is here that "team work" between the "front of the house" and "behind the scenes" may be used so advantageously as to give the audience the "atmosphere" of the play from the first moment they enter the auditorium. If the play is a costume play, the ushers may echo certain features of the period in their dress, while the decorations and programs may also repeat this note. If the play is modern, let the ushers adopt a dress which is decorated with the symbol of the club and let the decorations and programs be symbolic of the underlying message of the play. This gives a certain creative interest to those on the "Promotion Committee" for they can use their ingenuity in making the "front of the house" a veritable delight to all who enter.

As to the running of the performance "behind the scenes" that is again too technical a matter to be treated here. Suffice it to say, that all the actors should be in their dressing rooms at least an hour before the curtain rings up; that the stage manager, costume, property and other directors should have all things in readiness so that the curtain may rise on the appointed hour.

Workshop.

As the activities of the study group lead more and more into the visual side of play-making, the desirability of having some place where the necessary scenery, costumes, etc., may be made with comparative ease will become increasingly apparent. The creative instinct of the girls may be used to advantage here as in the actual performance, while the activities of designing, decorating and making the costumes can be readily

allied to the already existing training-classes of the Young Women's Christian Association, the Workshop being a practical and fascinating application of the skill developed in these various classes.

Dramatic Program.

When the study group has really made one or two successful productions, it is more than likely that the idea of planning some of their plays ahead, and planning them in relation to one another will be conceived. This opens a large opportunity for study and research, as well as variety in the choice of plays.

The Bibliography suggests where resources for dramatic programs may be found. After a perusal of these sources, it is quite likely that each individual group will have ideas of its own regarding the kind of program it wishes to carry forward, but help along this line is doubtless necessary in the beginning.

Regular Meetings.

Aside from the rehearsals and meetings growing out of the needs of the play, time should be set aside when the group as a whole meets to discuss its principles, its aims and its problems. It is impossible to set any definite time for these meetings since conditions vary so greatly in different places. But at such times it would be well to have someone from outside speak briefly on the drama or related subjects so that the girls keep in touch with aims and problems other than their own. In this great "cooperative art" of the drama it is well to inculcate the habit of mind of thinking of one's study group as a part of a whole great community of equally aspiring and earnest groups—seeking to find the hidden beauty in themselves and in the world about them.

CHAPTER VII.

THE PLACE OF DISCUSSION IN THE GIRL RESERVE MOVEMENT.

THE value of discussion in girls' club work is the same as in every other phase of every day living. It brings about an exchange of ideas, serves as a clarification of many opinions which teen-age girls have heard and which they have been holding in their minds unexpressed, and opens up many avenues of thought which have been closed to the girls. It stimulates a desire for further thinking and actual study along these lines.

There is a growing conviction on the part of many educators and social workers to-day that many of the life standards which are offered to present day youth, are adult in their conception. Youth accepts them, sometimes with protest, but not having thought them through for itself, fails to uphold them at critical moments. Therefore, the opportunity to present to growing girls questions which are vital to their every day living is a very great one.

This does not mean the abandonment of established standards nor a disregard for the experience of the past which has produced standards, but it does mean that the rising generation is allowed to enter into this experience of the past and to make the adjustments to their own age, so that standards of the past are conserved rather than destroyed. Youth sometimes sets aside the thing which is automatically given.

"Modern college work is largely a pouring-in process. In the class room, through the lecture method, the student is told what is true and what to believe, and his examination tests him in how well he can repeat what he has been told. In the

religious meetings he is told what is true and what to believe and what to do religiously. He is robbed too largely of the joy of finding some things out for himself, of daring to have ideas of his own. Ideas are dynamic; yes, but common sense and modern psychology agree that they are dynamic and result in action only when they become a part of one's own thought and conviction."

—Harrison Elliott.

This pouring-in process is undoubtedly less a part of secondary school work than of college and university work. More and more the formal recitation method is being supplanted by the project method, which offers a great field of discussion because it represents an individual or group effort and the pupil speaks from a certain experience which has resulted from the work undertaken, but in addition to what this may do to help a girl form standards for living which come as the result of right thinking, there is still a tremendous field for helping either school girls or younger girls in business and industry, to know upon what to base their own judgments.

Leading a Discussion.

It is very desirable to have club members assume responsibility for directing the discussion in a regular club meeting. This cannot be done without thorough consultation between the girl leader and an adviser. There may be certain topics which demand the skillful guidance of an adviser herself when presented to the whole group. Whether she is directing a discussion herself or advising a girl in her preparation for the discussion, an adviser will meet this situation more adequately if she has some of the following qualifications: a real interest in what she is doing, an earnest desire for the well-being of girls, such joy in helping girls to understand the possibilities of what is being discussed that she is willing to direct their thinking step by step, and to put at their disposal all of her skill, her teaching power, her mental vigor, her insight into character, her knowledge of methods, and most of all her power of graphic application.

The language, the arrangement of material, the method of presenting the questions and the manner of the person directing the discussion, are fundamentals in successful discussion and the girl leader of any discussion should be "coached" along all of these lines. The language, both of presentation and answer, should be simple, clear, forceful and correct. The manner of the girl leader or the adviser has a real bearing upon the group response; spirit, energy, life, and the very tone quality of the voice, add to the general interest in any subject. Where all of these elements have been considered in the preparation for any discussion, the matter of discipline in the group, or the holding of attention becomes almost negligible.

The girl leader or the adviser must have the necessary information regarding the topic in such order that she passes quickly and clearly from the introduction to the real body of the discussion. This, too, must be so arranged that it represents a real progression and there must be always a relationship between the main theme and all questions and answers. If the leader is a girl, she should make first her own plans for the presentation of the subject. Consultation with the adviser should follow, thus giving the girl the opportunity for initiative,—a very desirable thing and one of the aims of this discussional work.

Method of Discussion.

The really successful discussion does not begin with a lengthy presentation which has, within its bounds, answers to all of the questions which may be asked later. The art of vivid presentation lies in the fact that it is thought provoking. It contains statements which arouse immediate questions in the minds of all who share in the discussion; it projects questions which, by their very edge, make an immediate answer a necessity or the asking of a new question the only present satisfaction for that girl who wants to know.

The Art of Questioning is a difficult one but it is not insurmountable to the adviser who is really anxious to do her dis-

cussion work in a craftsmanlike way. Briefly stated, questions may be grouped under the following headings: the preliminary or experimental question, the question employed to give actual instruction, and the question of examination. This last form is little used in discussion with girls in a club. However questions are couched, they should be definite and not open to too many interpretations; they should not tell too much, and they should be the real questions of the person conducting the discussion. Fully as important as the questions asked are the answers received. If an answer is given which is wrong, or non-pertinent to the subject under discussion or not clearly related to the question asked, it should not be discarded by the leader of the discussion. Neither should there be an immediate reply which, in its entire disapproval of the statement made, reduces the speaker to complete silence during the remainder of the discussion and to outspoken discontent after the club meeting is over. In other words, such answers deserve the most careful consideration and there should be always a complete sense of impartiality on the part of the leader of the discussion.

If the membership of a club is large, it is better to divide into several groups, with a girl leader or an adviser directing each group; after discussion, the whole club comes together for reports of their group findings and for further discussion.

While the question method is the usual one for beginning discussion work, there are other ways such as pictures and diagrams, stories, observation, and demonstration. Illustrations of these various methods are:

(a) Questions: If the subject for the discussion is "conduct" and the first question is: "Why does the way we act make any difference?" the implication is that it does make a difference. If the first question were: "Does the way we act make any difference?" the girl has an opportunity to think for herself. A question that can be answered by "Yes" or "No" should be used very rarely; but if used, it should be followed

by questions that will lead to reasons for the answer given, as illustrated by this example. If the discussion is centering about purity, especially purity of thought, instead of the question: "How can we keep our thoughts pure?" the question "What do you think about when you are alone?" will help every girl to face squarely the challenge as to the quality of the contents of her mind.

(b) Story: If the subject for discussion is: "A Girl's Scale of Values," and the purpose is to help girls discover those principles for living which have true value in that they express right relations to man and God, the story of "The Plant That Lost Its Berry," to be found in "Story Tell Lib," by Annie Trumbull Slosson, can be used to introduce the subject. See page 447 for a further interpretation of the message of this story.

(c) Observation: If the subject is "A Good Understanding" and the purpose is to present to the girls the value of wearing the right kind of shoes, ask each girl, at least two weeks before the meeting, to observe the shoes of passers-by, noticing the type and condition of many of them. Narrow shoes with pointed toes and high heels usually result in heels which are run over and counters which are broken down, soles worn off at the tips, or on the sides. Have the girls watch advertisements to see what points are emphasized and also the display windows of stores. At the club meeting, combine the results of this observation with the demonstration method and have an exhibition of shoes which meet the requirements of a normal natural foot. See the chapter on Health Education, page 326 ff.

(d) Pictures and diagrams: If the subject is "What is my relation to the little girls who feed the silk worms in China" and the purpose is to present to girls their dependence upon the labor of hundreds of children in other lands, thereby arousing a spirit of fellowship, pictures illustrating the care of the silk worms, the feeding of mulberry leaves and the patient winding of the delicate threads of silk, can be used to open

this discussion. Ask the girls to define the boundaries of their lives. Is it the neighborhood or the school or, if it were to be illustrated by a diagram upon a blackboard or map, would lines run out to the far distant lands? Are the girls one-country girls?

(e) Debate: The debate suggested here as one form of discussion is not the carefully prepared, formal debate in which many of the club members might participate in school. Topics which are of pressing interest to girls should be assigned sometime in advance of the meeting. It usually adds interest not to choose the debaters until the time for the debate and the amount of time allotted to this introduction to the real body of discussion should not be too great. A suggested topic is: Resolved: That teamwork in the preparation of lessons is allowable.

(f) Demonstration: If the subject for discussion is: "Are expensive clothes necessary for one who wishes to be well dressed" and the purpose is to show that an attractive personality may express itself through simplicity in design, harmonious colors, and moderately priced and durable material, an exhibition of dresses suitable for school, afternoon or evening parties, and street wear will serve as an excellent setting for this most practical discussion. Secure these garments through the courtesy and cooperation of a standard department store. It is essential that the secretary or adviser in charge of this discussion is very sure that the person sent from the store to help in this exhibition is aware of the standards which the Association and the club are eager to maintain, so that the affair does not become a demonstration of the latest "fads."

(g) Dramatics: If the subject for discussion is "Child Labor" and the purpose is to bring to girls an understanding of some of the conditions which make possible labor by children, and to arouse in them a determination to face squarely their ultimate responsibility, as future citizens, for the abolition of anything like this which stunts the fullness of life of children, the pageant, "Sunshine and Shadow," published by the National

Child Labor Committee, 105 East 22nd Street, New York City, proves a very effective way of stimulating interest. It does not require elaborate preparation. Royalty is paid to the National Child Labor Committee.

Content of the Discussion:

In the preceding description of the Method of the Discussion, it is evident that not only ways of conducting discussions have been suggested but also considerable content has been indicated. The following topics for discussion are listed in the hope that they will be suggestive of many others which can be used to stretch the muscles of a girl's mind.

A. "What Do I Cost?"

A girl's budget: Living expenses. Education. Clothing. Amusements.

B. "Purpose."

"To each man is given a day and his work for the day;

And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

There is waiting a work only his hands can avail;
And so, if he falters, a chord in the music will fail,
He may laugh to the sky, he may lie for an hour in the sun;

But he dare not go hence till the labor appointed is done.

Yes, the task that is given to each man, no other can do;

So the errand is waiting; it has waited through ages for you

And now you appear; and the hushed ones are turning their gaze

To see what you do with your chance in the chamber of days."

—Edwin Markham.

- C. "The Ideal Home." House and Home Series. Elizabeth Jenkins. Secure from the Womans Press, 600 Lexington Avenue, New York.
"Planning the House."
"Furnishing the House."
"A Budget of Personal and Household Accounts."
"Literature in the Home."
"The Home and the Neighborhood."

- D. "How Wide Is My World?"
"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two
And let the face of God shine through."

—Edna St. Vincent Millay.

(If possible obtain a copy of the picture "Sic Te Amo," by Marie Collier, sometimes called "How Wide Is My Love?")

- E. "One hundred per cent. health for the High School girl." There are several ways of presenting this topic. It could be done through the medium of a splendid and inspiring talk by a doctor, or through a mock trial of the American girl on the following counts:
Firm versus flabby muscles.
Red versus white corpuscles.
Straight versus crooked backs.
Pink versus pale cheeks.
Bright versus shadowed eyes.

- F. "Modes, Manners, Customs and Costumes."
(a) Standards of conduct for the American girl.
(b) "Clothes."

A demonstration of attractive dresses for high school girls, suitable for all occasions, can often be obtained through the courtesy of the Misses' Department of a store. Care needs to be taken that extreme styles are not featured.

(c) "Hair."

A demonstration of up-to-date styles of hair dressing for girls of high school age, can be obtained through the courtesy of a reliable hair-dressing establishment. The same care in regard to extremes needs to be exercised here also.

G. "All Work and No Play Makes Jill a Dull Girl."

The place of recreation in a high school course.

H. "Gossip versus Conversation."

Is gossip confined to any one group of people? Is it as apt to be heard in drawing rooms as in the conversation occurring over the backyard fence? What is the difference between conversation and gossip? What makes conversation worth while?

"Natural talk, like ploughing, should turn up a large surface of life, rather than dig mines into geological strata—it should keep close along the lines of humanity, near the bosoms and businesses of men, at the level where history, fiction and experience interest and illuminate each other."—Robert Louis Stevenson.

I. "What Are You Laughing At?"

Different sorts of laughter, kind and unkind—"giggling"—e. g., "the time, the place and the laugh."

J. "Your Castles in the Air."

Do you believe that "Dreams are the record of our waking moments?"

SCHOOL GIRL IDEALS.

"School Girl Ideals," which follow, are offered as a discussion series, which may become the background for dis-

cussional work during a year. The topics are suitable for a general meeting, but there will be a more informal and spirited discussion if they are used by smaller groups. The girls themselves should lead the discussion, with a more mature leader acting as referee. Some girls enjoy taking the outlines home after the meetings for further thought and study, writing answers to the questions and later comparing these with the answers of other girls.

The Biblical quotations establish the Christian standards in these matters and can serve as texts, while the topics call attention to the more important phases of the subjects under consideration. The questions are only suggestive and intended to stir up thought. The girls themselves will think of many more to be added.

The leader of this discussion, with the aid of the adviser or the secretary, should always give a summary of the important points at the close of the discussion, being careful to avoid stating any conclusion unless the group has arrived at such a conclusion. If there is to be a more or less formal conclusion, which would result in taking a stand upon a given question, or forming a policy which would result in definite action, such should come from the group.

A GIRL'S LOVE OF THE BEAUTIFUL.

"Whatsoever things are lovely, think on these things." Phil. 4:8.

"Let your speech be always with grace." Col. 4:6.

"I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels." Isa. 61:10.

I. Beauty of Thought and Speech.

What is the meaning of being a gentlewoman? Are my thoughts always pure? Does the book I am reading now

give me true ideas about life? How can I tell whether a book is worth reading? How does what I read affect what I say? Have I a gentle voice? How far does my tone of voice tell the kind of girl I am. Have I listened to anything to-day that I could not tell my mother?

II. Beauty of Conduct.

Is it true that "actions speak louder than words?" What does it mean to be truly courteous? Why does it make any difference how I act? Do I show my kindness best by the things I do or by the things I do not do? Why is a crowd with which one has to travel sometimes so apt to be disagreeable? Do the same standards apply to conduct at home, on the street and in school?

III. Personal Beauty.

Does my face reflect sunshine within me? Have I a smile for those I greet? Is it really true that "handsome is as handsome does?" Is a pretty face ever a disadvantage to a girl? Have I the beauty which comes from "beauty sleep," each hour of which before midnight is worth its weight in gold? Do I look well—not only well dressed but physically well? If not, why not? When am I dressed appropriately? Does my dress always express the kind of a girl that I am? Should it? Are expensive clothes necessary for one who wishes to be well dressed? Why should I think that I must have the same clothes as the other girls? Who makes fashions?

IV. Beauty in Nature—in art—in surroundings.

Can I enjoy myself when alone out of doors? Why should it make me happy to see a beautiful autumn sunset, the earliest spring flower or to hear the first robin? How do I know that I love good music and good pictures? How can I tell what is good poetry? What is the best way to try to know what the poet wants to tell me?

Why does it refresh me when tired? How many pictures copied from the great masters can I call by name? Were I free to choose any picture in the world for my own room, which would it be? When a guest enters my room, by what could she test my sense of beauty? My sense of neatness? What makes a truly beautiful room?

V. Beauty In All Things.

Why should I try to live up to my most beautiful ideals? How do I discover the beautiful in everything and in every person that I see? If I constantly look for the best friends, can I through my demand help create the beautiful and best in their lives? What is the most beautiful thing in the world?

Have I spent any time this week with the most beautiful character in the world, Jesus Christ? He can teach me to see the beautiful and how to make the world more beautiful because I have lived with him in it.
"Whatsoever thou seekest, that shalt thou find."

Closing Prayer.

Our loving Father, we would be true and beautiful in all that we do and say. Open our eyes to see the beauty in the world which Thou has made. Put into our hearts the desire to grow into the beauty of Christ, our Lord and Saviour. Amen.

Note—The above and later questions are to be answered by each girl herself, quite frankly and honestly. Perhaps she will want to try writing the answers in a book opposite the questions. Then she will be able to compare her answers written at the time with answers she might want to make a month or three months later when she has shared in a club discussion or has talked them over again with some older person—a teacher, an adviser or a secretary.

II.

THE JOY OF LIVING.

"Rejoice, and be exceeding glad." Matt. 5:12.

"I came that they may have life, and may have it abundantly." John 10:10.

"For ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing; and all the trees of the fields shall clap their hands." Isa. 55:12.

"My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour."—Luke 1:43.

I. Joy in Things.

When am I truly happy? What do I call real joy? Where do I look for my happiness? Is it in things which I can do, in the things which I possess or the places where I may go? If I weigh my interest in trashy books and vulgar stories over against good reading what do the scales show? Why? What is there in my way of living that makes me not enjoy making pretty things? What kind of shows and other amusements leave me tired in body as well as in spirit? What are wholesome pleasures? Do I find real joy in the great out-of-doors? How well do I care for my garden? Do I always go out for my pleasures or can I have the best kind of a time at home? What happens to a person who stores up all the things which vex and bother her?

II. Joy In Work.

What have I accomplished to-day that has made someone else really happy? What did I neglect to do yesterday that I might have done well? Why do I find so much pleasure in doing things for others? Is it the thing that I do or being able to do it well that gives me pleasure? Why was I glad to be called upon in class yesterday? Why do some girls "just hate marks?"

Are all my joys at the mercy of things that happen to me, or have I a joy that cannot be taken away? Is the pleasure that I take in my work contagious? What does the joy of forgetting oneself reveal to other people? Why should I endeavor to complete promptly whatever I begin? What happens to the "togetherness" of my family if I surprise the other members by cooking some particularly good dish? How can tasks be turned into joyful work? Why was the last thing I did to help my mother joy-producing?

III. Joy In Companionship.

How does doing things together make life happier? Why is reading aloud while another sews a twofold pleasure? What is necessary in order that two people can be happy together? Is it true that our best friends are those with whom we may be silent? Why are pet animals such good companions? In what ways should a Christian be joyful and full of life? How may I have the abiding joy that comes from friendship with Jesus Christ? Why do some people think it necessary to be long-faced and negative if one is a Christian? Why should Christian companions be the happiest?

IV. The Influence of a Joyful Life.

How do I make life more worth living for those around me? How do joy and light in my heart make the world any brighter and happier? How often do I remember to share my joys with my family? In what ways does the cheerfulness of my life reach beyond those of my immediate circle? How can I best help to make my town a prettier place to live in, my school a better place to work in and my country the happiest place to be in? If every one were like me, how happy would the world be? What kind of a Christian makes other people want to be Christians, too? Am I that kind of a Christian? If I really follow Jesus Christ, I must be a bringer of

joy to many hearts. "Give us to awaken with smiles, give us to labor smiling, and as the sun lightens the world, so let our loving-kindness make bright this house of our habitation."

—Robert Louis Stevenson.

Closing Prayer.

"O give me the joy of living
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter
Where tired feet now stray;
Some burden to make lighter
While 'tis day."

Amen.

III.

A SCHOOL GIRL'S SENSE OF HONOR.

"Whatsoever things are true, whatsoever things are honorable . . . think on these things." Phil. 4:8.

"Take thought for things honorable in the sight of all men." Rom. 12:17.

"Judge not, that you be not judged." Matt. 7:1.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7:3.

"Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor." Ps. 15:1-3

I. Honor In School.

What is honor in school work? What are bluffing, cribbing, copying or use of other people's work? Where do you place them in your honor scale? Why? Why should I be willing to be called "mean" rather than to give dishonorable help? If I write a note to someone else in the class and expect several other girls to pass that note for me, do I force others to join in my deception? Am I afraid to speak the truth when I think I might keep out of trouble if I keep silent? What is a "perfectly good excuse?" Why should I do my own work when I might live upon the efforts of some of the best students in the class? What should I do if I haven't had time to finish my mathematics lesson and know I can get it from another girl? Am I square to that girl, even if she depends upon me for English work? Is team work ever allowable in preparing one's lessons? What happens to me when I obscure my handwriting if I do not know how to spell a word? Is it necessary to be trustworthy when left "on my honor?" Why do most schools have to have "lockers?" Is there any difference between "swiping" and stealing?

II. Honor in Play.

Why is the willingness to accept honorable defeat rather than dishonorable victory a sign of a school's greatness? Should I be accepted as a worthy member of the school team if I am behind in my class-room work? Am I willing to give up the fun and honor of representing my school on the team and tell the truth about my ability to play? Is it honest to get my hair wet intentionally under the shower in the gymnasium so that I will have to skip the next recitation in order "to get it dry and not take cold?" Why should not a visiting team collect as "souvenirs" any thing that happens to be available in the school building?

III. Honor Among Friends.

Who is hurt more when I say things behind a friend's back that I would not say to her face? Why? Do I disclose personal confidences? What is flattery? Why should I not exaggerate the things I tell my friends, if it improves the story? What does "standing up for a friend" necessitate on my part? How far can I defend her? Is it ever justifiable to lie, even to "save" a friend? Am I too quick to believe that my friend told something about me which is untrue? Why is it that by trusting my friends I help them to be honorable?

IV. Honor In Daily Living.

What are some "slip-over" the line standards that make honor in daily living hard to attain? Who pays the penalty when I fail to pay my fare on the street car when I get a chance? What happens to me when I borrow small sums of money and forget to return them? How does such a habit weaken my sense of honor? Why should promises and engagements be kept faithfully? What is there wrong in being late? Why is keeping others waiting such a common form of selfishness? In what ways am I most apt to show a disregard of the use of my own or of another's time? Am I ever tempted to send mail under a cheaper class than is right?

V. Honor of Self.

How am I cultivating a sense of personal dignity? Is it possible to have two sets of manners, one for company and one for home? Why do I answer this question in this way? Why is it just as hypocritical to make believe that you are worse than you are, as it is to make believe that you are better than you are? Am I honest to myself when I excuse my own weakness and laziness? Do I wear well or does my polish wear off? How far am I endeavoring always to "ring true?"

Have I spent any time this week with the most honorable and sincere person who ever lived, Jesus Christ? He will teach me to distrust vulgar pretense. I can learn from Him to admire the truth and through Him I can gain the power to live a life of sincerity and honor.

Closing Prayer.

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my rock, and my redeemer." Amen.

IV.

A GIRL'S STANDARD OF COURTESY.

"Out of the abundance of the heart the mouth speaketh." Luke 6:45.

"If ye love them that love you, what reward have ye? Do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?" Matt. 5:46-7.

"In honor preferring one another." Romans 12:10.

"And whosoever shall compel thee to go one mile, go with him two." Matt. 5:41.

1. True Courtesy.

What is the secret of true courtesy? Do forms and customs or spontaneous action aroused by kindly feelings constitute courtesy? Why should I rise when an older woman enters the room and remain standing until she is seated? Why do I try to restrain my laughter when someone slips and falls? Why do I step back and let another precede me in entering a doorway? Do I listen when I am being spoken to? Why might I know all the suggestions written in a book on manners and still be discourteous? How would it be possible for me never to see a book on manners and yet be a truly courteous girl? How do most people learn to be courteous?

II. Courtesy Among Friends.

Am I ever justified in criticizing my friends? Why is courtesy to all people necessary even though one does not like every one whom she meets? Why are other girls, as human as I am, apt to be offended by constant whispering? How can I get over the feeling that when persons whisper they are talking about me? Is it true that even my intimate friends may not let me into all their thoughts? Have I any more right to open my friend's top bureau drawer than that of a stranger? When cross and blue, is it fair for me to "take it out" by scolding my friends? Am I willing to share my friends gladly with other girls?

III. Courtesy In Public Places.

Do I look cross when waiting for a package? Which tires a clerk more, lack of courtesy on the part of customers or long hours? What does the glare which one person gives another who shoves him in the crowd reveal? Why should I be careful about talking with my friends in church? At a public entertainment, when my neighbors are trying to listen? Do I scold "central" when she gives me the wrong number? When a fat lady squeezes in beside me in a street car, have I ever thought how embarrassed she must be to take up so much room? What are some of the reasons why I should not discuss private affairs in public places? Why should I be very careful never to attract attention to myself when in a public place?

IV. Courtesy at Home.

In what ways do I show consideration for my mother? Do I contradict and argue more with home people than with outsiders? Why? Why should we stop our conversation when sister is talking at the telephone? Do I excuse myself as "shy" when I am discourteous to guests in my own home? What is my standard of treat-

ment for those who are employed in my home? Do I thank the dressmaker for making me a becoming dress? What makes my friends glad that they came to my home? When a beggar or agent comes to the door, what is the nature of my reply to his inquiry? How often, from the point of view of courtesy can I expect my little brothers and sisters to run my errands and wait on me? Does being "the biggest" make a difference? Am I impatient with the grocer boy when he leaves the wrong packages? Is there any real reason why I should not always be well-mannered and courteous? Do you think it true that "There is more harm wrought by want of thought than want of heart?"

If I am a Christian girl and endeavoring to show my Christianity in everyday life, is there any more important way than remembering the little things to do them? Have you ever thought about how many different types of people Jesus sympathized with and loved and helped, because He really cared for them? He was glad to make the sacrifice of love.

Closing Prayer.

"If any little word of mine may make a life the brighter,
If any little song of mine may make a heart the lighter,
God help me speak the little word, and take my bit of
singing,

And drop it in some lonely vale to set the echoes ringing.
If any little love of mine may make a life the sweeter,
If any little care of mine make other life completer,
If any lift of mine may ease the burden of another,
God give me love and care and strength to help my toiling brother." Amen.

V.

IDEALS OF HOSPITALITY.

"Forget not to show love unto strangers, for thereby some have entertained angels unawares." Heb. 13:2.

"Thou shalt love thy neighbor as thyself." Matt. 22:39.

"If a man love me he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

I. The Spirit of Hospitality.

What makes a greeting cordial? When I enter a friend's home and receive a weak, indifferent handshake, what effect has it upon my conversational powers? Why is a friendly "good-morning" important even in my family? Do I entertain with my heart or with my pocketbook? Is the spirit of hospitality the same whether I have one, or fifty guests? What are some of the little ways in which I may put my guests at ease? How shall I decide whether my manner of dress will make my guests comfortable? Should I make embarrassing remarks about my friend's accomplishments? Why does simply mentioning two persons' names not always constitute a sufficient introduction? How can I make my guests feel they are "at their best?" What does the presence of cliques in a school indicate? What is a clique? Can I be my best and belong to one?

II. The Place for Hospitality.

Can I always have time for my friends while at work or at play? In order to have a good time must I always ask guests into my home or can I sometimes entertain my family? What is the difference between being simply a housekeeper and being a home-maker? How can I be prepared to be both when the time comes for me to have that responsibility? Who is the real hostess in every home? Whom should I ask to my home,—simply my own crowd or strangers, possibly some shy or

lonely school mate? How is it possible for my mother really to know my guests? Could not the rest of the family have a good time helping me to entertain my guests? What makes a party a success? In what ways is a party given in one's home always better than one given in a hired or public place? How can I help to make my home a place where all my friends will love to come?

III. The Influence of Hospitality.

Why does taking the trouble to invite friends in occasionally make for a happy home? What should a "bread and butter" letter to the friends whom I have been visiting express? Is this hard or easy to write? Why? Should I expect to be entertained or should I help my hostess entertain the other guests? In how many ways may I show my appreciation of hospitality that has been extended to me? Why would there be more real fun in the world and a greater variety of ways of having a good time if a larger number of homes were opened for friends to gather in and have a good time? Is there any greater joy than sharing a happy time? Does it help me to be a finer girl,—to have a wideawake, generous and receptive heart?

Is Jesus a guest in my home? Am I building a home for his spirit in my heart? Am I sharing his spirit with those who are homeless and who have no abiding place?

Closing Prayer.

"O Jesus, ever with us stay;

Make all our moments calm and bright."

Help us so to share our lives and hearts that those who are seeking Thee may find the joy and peace which Thou alone canst give. Amen.

VI.

IDEALS OF FRIENDSHIP.

"I have called you friends." John 15:15.

"A friend loveth at all times." Prov. 17:17.

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do the things which I command you." John 15:13-14.

I. Seeking Friendship.

What is friendship and how does one seek it—does one ever begin it deliberately? Where am I seeking my friends, if I seek my friends because of their social prominence alone will those friendships be lasting? Can friendships based upon superficial interests endure?

Can one simply act on the old saying, "He who would have friends must show himself friendly?" Do I want to be a true friend? Should I look for what I can get out of friendship or for what I can put into it? Can the doors of friendship be forced? Upon what are true friendships based? What have I in mind when I speak of one person as an acquaintance, or another as a companion and still another as a friend? Can I have several friends at a time? What is the difference between friendship and friendliness?

II. Being a Friend.

How do I inspire my friends to be their best? What does my friends' faith in me do for me? Is it as binding upon me "to receive" as a friend, as "to give" as a friend? Do I begrudge any good that comes to my friend? Have I too good a memory for slights and wrongs? Do I trust my friends and believe in them when others turn against them? When do I most truly "stand by" my friends? Should I back up a friend when I know her to be in the wrong? How far do I forget self and enter into my friend's life, her point of view, her struggles and difficulties? Should two friends always

think the same, dress the same or say the same things? Does friendship need large sacrifices—for supreme moments or does it grow by some other ways? Why? What are some of the severest tests of friendship? Is there any special obligation to forgive a wrong done me by a friend? Am I courteous to my intimate friends? Am I careful not to expect or urge my friends to tell me their inmost thoughts? Can they not expect me “just to understand” and not to need to know? How can I best show my loyalty to my friends? To my school?

III. Sharing Friends.

Am I jealous of my friends? What good reasons have I for refusing to share them with others? Is having a loyal “chum” a justification for personal selfishness, about sharing her? How does “our crowd” seem to the rest of the girls? When I act in an unbecoming or thoughtless way how far does it reflect upon my crowd, my class, or my school? What is the character of the thoughts and ideas which I am sharing most intimately with my friends? Should true friends ever “gossip” about another person? Are my friends’ standards being raised by what I share with them? Do you think President King of Oberlin College is right when he says, “Friendship means sharing our great experiences, sharing in dominant interests, sharing in service of great causes, sharing in sacrifices for great common ends, sharing in great personal loyalties and friendships?” Why should I not give my best?

Can I not come closer this week to the One who said, “Lo, I have called you my friends?” He is truly our best friend and if we base all our friendships upon the solid foundation of Jesus Christ, they will never fail.

Closing Prayer.

Our Father, we come before Thee with hearts full of joy for all those who have helped and loved us. Teach

us to realize that we must first be friends if we would have friends. Give us the open heart that loves freely, the patience that bears with others' mistakes, the purpose to make it easier and not harder for others to live up to the best and noblest. May Thy love crowd from our hearts all selfishness, and may our friends together with us grow happier and better through friendship with our greatest friend, Jesus Christ. Amen.
(Rochester, N. Y., High School Girls' Club Prayer.)

VII.

READINESS FOR SERVICE.

"Serve the Lord with gladness.

Come before his presence with singing." Ps. 100:2.

"So then, as we have opportunity, let us work that which is good toward all men." Gal. 6:10.

"Not to be ministered unto, but to minister." Mark 10:45.

"He that is faithful in a very little is faithful also in much." Luke 16:10.

"If any man would be first, he shall be last of all, and servant of all." Mark 9:35.

I. The Naturalness of Service.

If I am any kind of a girl at all, can I sit still when I see things waiting to be done? How can I train my eyes to keep wide open and my heart to feel others' needs more quickly? What was the last thing needing to be done that I made believe I did not see? Could I do it now? How does the doing of small tasks lead up to a greater service? What is the only thing which keeps me from constantly doing real service?

II. Characteristics of Service.

Is service measured by the amount accomplished or by the spirit in which it is done? If I know why I am

doing a piece of work, will it change it from drudgery into service? Which is real service, simply doing the thing that particularly interest me or doing willingly the things that have to be done? Why? Can one fully enjoy work until one knows the pleasure of completing a task promptly? Do I think more of the happiness and convenience of the person I am trying to help or of my own time and my particular way of doing it? Is service done from a sense of duty real service? Should I ever try to excuse myself for giving inappropriate gifts to "The poor and needy?" Should unpaid service be any less well done than work that is paid for?

III. Forms of Service.

Why does home-making seem a beautiful occupation to me? When I help mother by "doing the dishes" have I, too, a share in making the home? What part do I take in the housework each day without being asked to do it? If I show a friendly spirit toward all the girls in school am I rendering any service? Is having the right kind of school spirit, fair play in athletics and high standards in the class room a kind of service that I am able to render? Do I think that I am doing my teacher a favor by learning my lessons? When is helping other girls in getting their lessons real service and when is it a definite unkindness to my friends? How do I show my enthusiasm for Sunday School? Why should I go to church with the kind of spirit which makes it easier for my pastor to preach a good sermon? In what ways may I help to make my town more beautiful? How far am I responsible for the appearance of the schoolhouse? The condition of my books? If every girl were to do as well in these things as I am doing, what would be the result?

IV. Preparation for Service.

Am I keeping close to my Master each day and learn-

ing of him the love to see others' needs? How may I do it better? How far am I guarding my health by regular sleep, proper food and exercise, that my body may be a ready instrument for service? Why is this important? Does the way in which I learn my lessons train my mind and add to my knowledge or do I merely cram for examinations and then forget it all? Are examinations the only thing? How may I read, observe and study so that I will be better able to appreciate the fine and good wherever I see it? Why should I have a real desire way down in my heart to live a useful woman's life? In how far are success and popularity justifiable aims? Who is the greatest woman of whom I know anything? Why is she great?

Have I spent any time this week with the one whose whole life was given over to serving the world, Jesus Christ, who lived and died for others?

Closing Prayer.

“Lord, make me quick to see
Each task awaiting me,
And quick to do.
Oh, grant me strength, I pray,
With lowly love each day
And purpose true,
To go as Jesus went,
Spending and being spent,
Myself forgot,
Supplying human needs
By loving words and deeds.”
Amen.

VIII.

A GIRL'S APPRECIATION OF THE “GREATEST THING IN THE WORLD.”

“And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may ap-

prove the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.”—Phil. 1:9-11.

“Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.”—I Cor. 13:4-8.

I. True Characteristics of Love.

How far have I really found out what the above quotations might mean for me? How does love open one's mind to truth and sincerity? Should a person ever be tempted to think of it as a weak, sentimental thing that one should be ashamed of? How far will a truer understanding of love aid me in self-control, such as in keeping my temper? How far will it show me the way to be patient and unselfish? Am I willing to let it open my eyes to others' needs? Has love meant to me a great, wonderful power? Have I treated it lightly? As God is Love and I am his child, shall I not enjoy my birth-right and share in his care for his world?

II. Love the Revealer of Beauty and Joy.

If I care enough to open my eyes to the great beauties of nature all about me what will be the effect upon me? If I truly care for my friend, will I only see the outward appearances—which may be unfortunate—and be tempted to be ashamed of her? If I have a loving heart can I always have a joyful face?

III. Love the Foundation of Honor, Courtesy and Hospitality.

If I respect myself, as I should will I to my “own self be true?” Should I ever lie? How can I show that love, not fear, controls my life? How can I make it a habit to care more for others than myself? When can I be

said to be a true gentlewoman? What differences in response to my invitation will I find if I give myself with the invitation?

IV. Love the Power in Friendship and Service.

Do I try to understand my friends better the longer I know them? What part does love play in my discovering in them new qualities and gifts? What prevents jealousy? How will working together make people better friends? Must the giver be back of every good gift? If I love people enough will I be able to help them truly? Does it make much difference where I serve? Why I serve? How I serve?

What is the predominating note in all the acts and words of Jesus as "he went about doing good"?

Closing Prayer.

O God, who has taught us to keep all Thy heavenly commandments by loving Thee and our neighbors, grant us the spirit of peace and grace that Thy universal family may be devoted to Thee with their whole heart and united to each other with a perfect love, through Jesus Christ our Lord. Amen.

Benediction.

"May the Lord bless us in our work and in our play, and grant us the peace and the joy that come through service for others and friendship with Jesus Christ." Amen.

Benediction of the Kansas City, Missouri, High School Girls' Club.

Aim and Conclusion.

Two words which are much used in discussional work at the present time are aim and conclusion. They have been defined several times elsewhere in this statement on the "Place of Discussion in the Girl Reserve Movement." Briefly summarized, that discussion has achieved its aim which has served as an exchange of ideas, a clarification of opinions, the opening of new

avenues of thought, and a stimulation of a desire for further thinking and study. The aim is in no sense just an effort to reach a conclusion. Individual thought, which may continue over a considerable period of time after the discussion has occurred, is a desirable manifestation of success, and no leader, either girl or adviser or secretary, should be discouraged if nothing more tangible results at the time of the discussion.

CHAPTER VIII.

THE PRACTICE OF CITIZENSHIP

SOME words in the ordinary vocabulary are so much used that the first thing to do in order to understand them is to strip off the meanings loosely attached and examine the underlying idea. Often times this will be found surprisingly interesting.

When this drastic operation is performed upon a word, so often and glibly on our lips as is "citizenship," the discovery is made that it is not concerned simply with far-off facts which are associated in people's minds with candidates and elections, with politics and government, with the getting of a passport when one goes to Europe, or paying an income tax cheerfully. On the contrary, the term has a richness of meaning and an immediate relation to every-day life that it will be well to examine closely.

Citizenship, in the first place, is knowing about things which concern individuals as members of a group of people who are trying to live together. Long experience has shown how advisable it is for such a society to adopt certain rules and regulations for the greater security and happiness of all concerned. When a long name like "government" is used people may find themselves losing sight of the simple necessity which was the cause of having such rules to live by.

The fact is that the majestic fabric of the local, state and national government has been built upon this necessity and each of its functions, the acts of its agents, and people's attitude toward it should be judged by its reason for existence.

It is, therefore, merely sensible for individuals to know as much as possible about the operation of the group as a whole; only thus shall they be able to judge wisely what their own part in the operation shall be.

In the second place citizenship is concerned with understanding our heritage as members of a society which has behind it long ages of experiment, many failures, reluctant successes won against the twin enemies of the powers of nature and man's own selfish spirit. Seen against the background of what used to be, this heritage must be of infinite value to each person.

There is also a heritage which is ours as Americans, as members of a society which throughout its history has always professed, and sometimes practiced, certain ideals of human brotherhood which mark a new stage in the world's development. There is great danger that we shall be so confident of the rectitude of our intentions that we shall forget the necessity of adapting constantly the principles upon which our nation was founded to the new conditions of every day. The assumption that "Americanism" is a finished something which one is born with and never loses, or which can be learned like a new language or swallowed like a patent medicine is the most un-American idea now widely prevalent in this country.

But Citizenship is more than knowledge and understanding of our heritage. It is also realizing our share as individuals in the long upward struggle toward betterment. Unless people feel that their personal efforts count and what they do really matters they shall be only that shabby kind of citizen described by the saying "The public's business is nobody's business." Much of the inefficiency and downright corruption in government is due to the unwillingness of individuals to concern them-

selves with politics. The level of public service can rise no higher than its source in the public which it serves.

In the fourth place citizenship must be more than ideals and standards; it must include a considerable amount of action, putting into practice the theories which sound so well on paper. This action varies all the way from voting, taking part in petitions and meetings, serving on committees to the holding of public office. There is a multitude of activities connected with running the joint affairs of all of us—our government—which are too often left to those citizens whose interest is financial or otherwise.

Finally, what addition of value is made to our ideas of citizenship by the adjective "Christian"? It must be realized that much which is in reality Christian is included in what has been stated above. Yet the spirit of human brotherhood and service has been so imperfectly realized in society as now constituted, that people must recognize in the application of the principles of Christian citizenship the very greatest need of the world to-day. Only the Christian motive is strong enough potentially to overlap the bounds of class and national prejudice in the interest of all men as brothers together.

Such a conception of citizenship as suggested above is an integral part of a program for younger girls. Not only are they citizens to be, and as such deserving of the best training available for future use. In a very real sense, every "teen-age" girl has a part to play in her home, school, church and community in which she is forming the habits which will persist later in life. There is a persistent notion that some mysterious change takes place when one passes her twenty-first birthday which makes her, overnight, a citizen to be consulted. As a simple matter of fact, in two functions of citizenship only, voting and office holding, is age the decisive factor, and these are by no means the most vital ones. Into every other citizenship activity one comes by a gradual process of growth; issuing in habits which become fixed by exercise. In view of this

fact it is of transcendent importance to begin during adolescent years the serious facing of what it means to be a Christian woman citizen.

In the lists that follow will be found books which illustrate some of the points given. Attention is also called to the lists of lives of famous women adapted for the reading of younger girls. These lists are included in the chapter on Vocational Guidance.

KNOW YOUR OWN COUNTRY.

A Reading List for Youthful Citizens.

What Makes America Go.

- Austin, Oscar P.—Uncle Sam's Secrets.
- Bryant, Sara Cone—I Am An American.
- DuPuy, W. A.—Uncle Sam, Wonder-Worker.
- Greene, Frances N.—My Country's Voice.
- Gordy, W. F.—American Beginnings in Europe.
- Hagedorn, Hermann—You Are the Hope of the World!
- Jackson, Henry—What America Means to Me.
- Marriott, Crittenden—Uncle Sam's Business.
- Nicolay, Helen—Our Nation in the Building.
- Parsons, Geoffrey—The Land of Fair Play.
- Price, Overton W.—The Land We Live In.
- Snyon, Mary—My Country's Part.
- Turkington, Grace A.—My Country.

Makers of History.

- Abbot, W. J.—The Story of Our Army for Young Americans.
- Abbot, W. J.—Soldiers of the Sea.
- Bishop, Farnham—Panama, Past and Present.
- Blaisdell, A. F.—Heroic Deeds of American Sailors.
- Brady, Cyrus T.—Border Fights and Fighters.
- Faris, John T.—Makers of Our History.
- Fiske, John—The War of Independence.
- Gordy, W. F.—Our Patriots.
- Griffis, W. E.—Young People's History of the Pilgrims.

- Greene, Homer—The Flag.
Grinnell, G. B.—The Story of the Indian.
Parkman, Francis—The Oregon Trail.
Rolt-Wheeler, Francis—The Boy with the U. S. Explorers.
Stevens, F. R.—Buccaneers and Pirates of Our Coasts.
- Historical Tales of Your Own Country.
- Andrews, Mrs. M. R. S.—The Perfect Tribute.
Allen, W. B.—Cleared for Action.
Altsheler, J. A.—Guns of Shiloh.
Bennett, John—Barbaby Lee.
Churchill, Winston—Richard Carvel.
Cooper, J. F.—The Last of the Mohicans.
Dix, Beulah Marie—Blithe McBride.
Dix, Beulah Marie—Soldier Rigdale.
Fox, John, Jr.—The Little Shepherd of Kingdom Come.
Hale, Edward E.—Man Without a Country.
Jackson, Helen Hunt—Ramona.
Knipe, E. B. and A. A.—Polly Trotter, Patriot.
Knipe, E. B. and A. A.—Mayflower Maid.
Mason, Alfred B.—Tom Strong, Lincoln Scout.
Mitchell, S. W.—Hugh Wynne.
Page, Thomas N.—Two Little Confederates.
Pyle, Howard—Jack Ballister's Fortunes.
Sabine, E. L.—On the Plains with Custer.
Singmaster, Elsie—Emmeline.
Smith, Mary P. Wells—Boys and Girls of '77.
Taggart, Marion A.—Pilgrim Maid.
True, J. P.—Scouting for Washington.

Suggestions for including Citizenship Practice in Regular Club Programs.

Civic Information:

Civic Information may be said to be of two kinds: the first, the general information kind, which brings to girls a vision of what citizenship means, and how, by sacrifices and toil for many years, men and women have built a

road that has led to our present forms of government. The vision will not be complete until girls see themselves in relation to this task—the necessary up-keep of the road through sane patriotism, and a continued building of it to still greater perfection through more democratic and more Christian principles of living. The second is the specific kind of information, which includes a knowledge of the forms and methods of government in the girls' communities. The first kind of civic information can become a vital part of any program through the discussion of the lives of men and women who have achieved and through discussion of topics of current interest.

Roadmakers:

Washington, the Father of His Country.

Lincoln, "A Man for the Ages."

Jacob Riis, "A Servant of the City." (See "Comrades in Service.")

Grace Dodge, "Who Walked the Way of Friendly Hearts."

Elizabeth Cady Stanton. (See *Woman Citizen*, February 14, 1920.)

Susan B. Anthony, "The Pioneer of Woman Suffrage."

Theodore Roosevelt, "A True American."

Anna Howard Shaw, "A Maker of Homes." (See *Woman Citizen*, February 14, 1920.)

These names are suggested with the hope that girls in every community will add to the list those pioneers in the early history of their localities who were roadmakers and trail blazers. Material which will be helpful will be found in "Comrades in Service," by Margaret Burton; "A Man for the Ages," by Irving Bacheller; "Letters to His Children," Theodore Roosevelt; "Life of Roosevelt," by Abbott, \$3.00 (by Thayer, \$1.00), and *The Woman Citizen*, February 14, 1920.

Topics of Current Interest:

1. Movement for the abolition of child labor.
2. Seasonal industries in which girls and boys work:
 - Beet fields.
 - Fruit picking.
 - Canning.
 - Hops.
 - Cotton.
3. The Children's Bureau, its organization and work.
4. The continuation school movement.
5. The consolidated school movement.
6. Good roads movement.
7. Cross currents in Americanization.
8. The meaning and force of public opinion as applied to:
 - Legislation, motion pictures, clean streets and sidewalks, municipal recreation.
 - What responsibility has a high school girl for the formation of public opinion?
 - How do high school girls form their opinion? Is "Old Mother Grundy" dead yet?
 - What relation do all of the above topics have to home and school life and community development? Is there any connection between a girl working in a beet field and a high school girl? Has one any responsibility for the other?

Much material for the development of the eight topics listed above may be found in the current numbers of *The Survey*, 112 East Nineteenth Street, New York City (\$5.00).

Special material on child labor can be obtained from the National Child Labor Committee, 105 East Twenty-second Street, New York City. Ask for all Child Labor pamphlets; membership in the National Child Labor Committee is \$2.00. A High School club might well take out a membership.

Material regarding the Children's Bureau may be obtained

directly from The Children's Bureau, at Washington, D. C. Write for catalogue or pamphlets.

Secure information about the Continuation Schools from The Bureau of Education, Department of the Interior, Washington, D. C.

Americanization can be made a most interesting feature of a club program through an "Americanization Day." A program similar in content to the following could be used:

Hymn.....America, the Beautiful

Salute to the Flag

Short Talk....."America, the Melting Pot."

Reading....."The Immigrant's Appeal."

Girl Reserve Manual, page 686.

Reading....."America for Me"

—Henry Van Dyke.

The Athenian Oath:

"We will never bring disgrace on this, our city, by an act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideal and sacred things of this city. We will revere and obey the city's laws and do our best to excite a like respect and reverence in those about us who are prone to annul them and set them at naught. We will strive unceasingly to quicken a public sense of duty, and thus in all these ways we will transmit this city, not only not less, but greater and better and more beautiful than it was transmitted to us."

(Copies of this oath should be made so that every girl will be able to share in this part of the program).

The book, "An American in the Making," by M. E. Ravage, is one of the most colorful of the recent books regarding this matter of Americanization. It, with others of its kind, and with the vast amount of interesting and informational material in current magazines and newspapers will serve to supply sec-

retaries and advisers with all of the equipment necessary to make such a program successful.

The second kind of civic information—about the various means and forms of government—may be secured through discussions, talks, charts, exhibits and visits. All club work of this sort should be correlated with the work in the various classes on Civics in the high school.

Such questions as the following, asked at a club meeting, would undoubtedly lead to discussion and further thinking on the part of the girls:

1. On what day does my neighbor, who is a fireman, rest?
2. How are the policemen on our force ranked and by whom is it determined?
3. On what municipal questions in my community do women vote?
4. What do I do to the fabric of our community life when I disregard a traffic man's signal?

The Story of the Flag.*

The flag of our nation is the mute but eloquent symbol of the spirit of our people. It represents our hopes, aspirations, ideals, and principles for which we stand. Though voiceless, it speaks with irresistible power for the things that we consider most worth while in life. Wherever it goes it speaks for the freedom of man, for civil and religious liberty, for schools, churches, homes. Under its shelter the oppressed of all nations have found safe refuge and boundless opportunity for every proper ambition. When the flag calls, men lay aside their own work and obey, for the call of the flag is the call of the nation. Under its folds men suffered and died that the black man might be made free. They followed it into the jungles of Cuba and the Philippines, and freed those people from the bondage of the Spanish monarchy. And they followed

*This material is used by permission of Wallaces' Farmer.

it to the shell-torn battlefields of France, to have a part in safeguarding for all generations yet to come the benefits of Christian civilization.

Of itself, the flag is a flimsy thing, a few yards of bunting tossed back and forth by the breeze. But in what it symbolizes, the flag of the United States is the most powerful human force in all the world, and what is better, the most powerful force for righteousness and decency and wholesomeness and fairness among men and nations. It is to be loved and respected as the emblem of a right-minded nation.

The evolution of our flag has been interesting. Up to the time the Colonies declared independence of Great Britain, they flew the ensign of the mother country, although some of them had special flags of their own. In the early days of the Revolution, a number of different flags were used, one of them being the famous rattlesnake flag with the motto, "Don't tread on me."

On January 1, 1776, General Washington raised what is known as the Grand Union flag. This flag had thirteen stripes, alternating red and white, with the British Crosses of Saint George and Saint Andrew in the corner. In speaking of this flag, Washington said: "We hoisted the Union flag in compliment to the United Colonies and saluted it with thirteen guns." When it was first displayed, the British officers, who saw it from Charleston Heights, interpreted it to mean that General Washington meant by it to announce his surrender, and they at once saluted it with thirteen guns. They were not a great while in discovering, however that they had misinterpreted General Washington's purpose.

By June 1, 1776, Betsy Ross made her famous flag, under the direction of General Washington, Robert Morris and Colonel George Ross. This flag consisted of thirteen stripes, alternating red and white, with a circle of thirteen five-pointed stars in a field of blue, and on June 14, 1777, it was adopted by Congress as the national flag. In speaking of this flag, Washington said:

"We take the stars from heaven, the red from our Mother country, separating it by white stripes, this showing that we have separated from her; and the white stripes shall go down to posterity representing liberty."

John Paul Jones is said to have been the first to hoist the new flag over a United States war vessel; and France was the first foreign naval power to salute the Stars and Stripes, and thus recognize the independence of the United States. The flag was probably first displayed over the military forces of the United States on August 2, 1777, that particular flag having been made out of a white shirt, a blue army overcoat and a red flannel petticoat belonging to the wife of one of the soldiers.

In 1795, because the flag of thirteen stars and thirteen stripes no longer represented the number of states, Congress passed a bill increasing the number of stars to fifteen; and it was this flag, displayed over Fort Henry in September, 1814, that served as the inspiration for our national anthem, the "Star-Spangled Banner." The stars in this flag were arranged in five horizontal rows of three stars each.

In 1815, when Indiana was admitted to the Union of states, Congress appointed a committee to inquire into the matter of altering the flag. This committee reported that it would not be advisable to increase the number of stripes, for the reason that their size would necessarily be decreased, and they might become indistinguishable. It was suggested that the number of stripes be limited to thirteen and that the number of stars should conform to the number of states. In 1818, Congress passed a law to this effect, providing that on the admission of a new state one star be added to the flag of the Union.

The first flag displayed on the capitol building at Washington after this law was enacted had the stars arranged in the form of one great star. This precipitated some discussion as to just how the stars should be arranged on the field of blue. It was thought that if they were arranged in the form of one big star, it would be necessary to very much decrease the size

of the stars as new states were added. The matter was not settled by law, but by official sanction the stars have since been placed in parallel lines.

The name "Old Glory" is believed to have been given to the flag by Captain William Driver, who was born in Salem, Massachusetts. In 1857 he moved to Nashville, Tennessee, and lived there until his death in 1886. He was the commander of a sailing vessel, and was presented with a flag just before he sailed. As he hoisted it, he christened it "Old Glory." When he moved to Nashville, Tennessee, he carried this particular flag with him. Upon the outbreak of the Civil War, the Confederates made an effort to secure this flag, and searched his house for it. He had concealed it by sewing it up in his bed covers, and was able to hold it until the Federal troops entered Nashville in 1862, when, by permission of the Federal troops, he hoisted his old flag over the state capitol building. This particular flag is now preserved in the Essex Institute at Salem.

The flag has four parts. The central part, that is, the dimension or height of the portion next to the staff or pole, is called the hoist. The fly is the horizontal part, the dimension or length of the flag. The canton is the rectangle in the upper corner next the hoist. The union is the device placed in the canton to denote the particular union. The term "union" sometimes includes the device and the canton, and is generally called the "Jack" or the "Union Jack." The proportions of the flag are as follows: Fly of flag, 1.9 feet; hoist, 1 foot; width of union, 7-13 of a foot; length of union, 76-100 of a foot; width of each stripe, 1-13 of a foot. These proportions are preserved as the flag is increased or decreased in size.

The flag should be displayed on all national holidays. Out-of-doors it should always fly to the breeze, and never be fastened to the side of a building, platform or scaffolding. When hung as a display across a street, the field should fly to the north in streets running east and west, and to the east in

streets running north and south. The flag should not be used as a cover for a table, desk, or anything of that sort; and nothing should ever be placed upon the flag unless it be the Bible. It should not be worn as a part of a costume.

The flag should not be raised before sunrise, and it should be lowered at sunset. One of the most beautiful and impressive ceremonies in our army practice is the lowering of the flag at sunset, at which time all of the soldiers face the flag, wherever it may be, and hold the right hand at salute until it is lowered. When the flag passes in parade, soldiers salute it in this manner, and civilians should stand and remove their hats, holding them on the left side of the breast until the flag has passed.

Star of the early dawning, set in a field of blue,
Stripes of sunrise splendor, crimson and white of hue,
Flag of our fathers' fathers, born on the field of strife,
Phoenix of fiery battle, risen from human life;
Given for God and freedom—sacred indeed the trust,
Left by countless thousands returned to the silent dust;
Flag of a mighty nation waving aloft unfurled,
Kissed by the sun of heaven, caressed by the winds
of the world;
Greater than kingly power, greater than all mankind,
Conceived in the need of the hours, inspired by the
Master Mind.
Over the living children, over the laureled grave,
Streaming on high in the cloudless sky, banner our
fathers gave,
Flag of a newborn era, token of every right,
Wrung from a tyrant power, unawed by a tyrant's
might;
Facing again the menace outflung from a foreign shore,
Meeting again the challenge, bravely answered of yore;
Under thy spangled folds thy children await to give
All that they have or are, that the flag they love shall live.

—Charles G. Crellin.

Facts About Flag Day and How We Should Show Proper Respect for Our Flag.

1. "The official history of our flag begins on June 14, 1777. June 14 is celebrated in many states as Flag Day.
2. The flag should not be hoisted before sunrise and not allowed to remain up after sunset.
3. At retreat, sunset, civilian onlookers should stand at attention and give the military salute.
4. When the national colors are passing on parade or review, the onlookers should halt, if walking, and if sitting, rise and stand at attention and uncover.
5. When the flag is flown at half mast as a sign of mourning, it should be hoisted to full staff at the conclusion of the funeral. In placing the flag at half mast it should first be hoisted to the top of the staff and then lowered to position, and preliminary to lowering from half staff it should be raised first to the top.
6. On Memorial Day, May 30, the flag should fly at half mast from sunrise to noon, and full staff from noon to sunset."

(From The Sons of the Revolution, State of New York.)

A Short Course in Flag Lore.*

The Stars and Stripes.

Queries for Girls to Answer.

1. How many stars on the flag? 48.
2. Why this number? It represents the number of states in the Union.
3. When were the last stars added? July 4, 1912.
4. For what states? Arizona and New Mexico.

*This material was prepared under the auspices of the Abigail Adams Chapter of the Daughters of the American Revolution.

5. How many stripes on the flag. 13—seven red and six white.
6. Why thirteen stripes? They represent the thirteen colonies.
7. Name the thirteen colonies? Connecticut, Delaware, Georgia, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, Virginia.
8. Why are Maine and Vermont omitted? Maine was part of Massachusetts; and Vermont was claimed by New York.
9. Name the colors of the flag. Why used? Red, White and Blue. Used because the colors used in nearly all National flags.
10. What is the language of Red? Courage.
11. What is the language of White? Purity.
12. What is language of Blue? Fidelity or Truth.
13. For what does the flag stand? Liberty and Union.
14. Where should the blue field which contains the stars be placed? In the upper corner next to the staff.
15. How many points has each star on the flag? Five.
16. Who proposed the five pointed star? Betsy Ross.
17. Who first proposed the six pointed star? George Washington.
18. By what authority was the Stars and Stripes Flag adopted and when? By the Continental Congress, June 14, 1777.
19. When will another star be added to the flag? July 4th, immediately after another new state is admitted.

The Old Flag.

“Floats our flag in starry splendor,
Witness of the vows we tender
To be loyal to the fairest land

That e'er the sun shone on.
Sends its colors Heavenward flying,
Emblem of a trust undying—
Handed down from patriot father
To his freedom-loving son."

A Second Short Course in Flag Lore.*

1. What does a Nation's flag represent? The supreme, highest, fullest power or force and will of the whole nation, called its sovereignty.
2. In the battling of two nations for victory, what does the presence of the flag of each indicate? The one nation asserts its rights and defies the other.
3. In the Revolution, in what conflict was the "Stars and Stripes" flag first flung to the breeze to defy the British? At the siege of Fort Stanwix, in New York, August 3, 1777.
4. Where was the first official United States flag made and by whom? At 238 Arch Street, Philadelphia. by Mrs. Betsy Ross, at Washington's request and after his design.
5. By what authority are all flags, standards, colors and ensigns for the Army and Navy of the United States made? The authority of the United States Government.
6. How many stars are required by the law on the official flags of the United States? Forty-eight, one for each state of the Union.
7. After a star has been added to the flag for a new state, what of the old flags? They are never again used officially.
8. When is a flag raised on a fort or military post? At sunrise.

*This material was prepared under the auspices of the Abigail Adams Chapter of the Daughters of the American Revolution.

9. When should such a flag be lowered? At sunset—not later.
10. When should a flag fly at half-mast or half staff? On Memorial Day from sunrise to noon and at full staff from noon to sunset. On occasions of mourning it should be at half staff until the conclusion of the funeral and then it should be hoisted to full staff.
11. What does the flag at half-mast denote? Mourning of the Nation—as at the death of the President.
12. What indicates the presence of the President of the United States on a government vessel? The President's flag flying at the mast-head.
13. What is the description of the President's flag? Of blue silk, 6 feet 6 inches by 4 feet, with a white star near each corner, a spread eagle in the middle with an arrow through each leg and 13 white stars above the eagle in a segment of a circle.
14. What is indicated by striking or lowering the flag? Respect, surrender or submission.
15. What is it to "dip the flag?" To lower it for a brief space and hoist it again as a salute or mark of respect.

CHAPTER IX.

THE PLACE OF THRIFT IN THE GIRL RESERVE PROGRAMS.

TO redeem thrift from the meaning which most people attach to it without thought is the first step to understanding. Thrift is not first and foremost saving money; it is emphatically not parsimony and hoarding; it is certainly not buying always the cheapest article and depositing money in an old stocking under the hearthstone. It is sadly true that thrift has been painted often in such somber colors that it has attracted normal young people with the greatest difficulty.

It is then all the more important to note that thrift is in the first place such an evaluation of good things like time, health, and material possessions that they will contribute their utmost to each person's life. Only a heedless master fails to see that in a world where the stock of good things is limited, every person, family and nation must learn the art of making wise choices. Among the valuable possessions which crowd every life, some are material and tangible; food, clothing, shelter; others are intangible, yet very real—time, health, education, play—others which are hardest to define are most fundamental—friendship, family life and comradeship with God. Everyday choices must be made among these good things and the habit of making them in the light of their relative values is one form of real thrift.

Thrift is also something else. It is the art of spending wisely the resources which may be at a person's disposal. Besides the intangible resources—time and energy, each person expends a certain amount of money which represents wealth—somebody's labor. How shall this be spent as wisely as possible? There are three simple questions to ask:

Do I keep a record of what I spend?

Have I a plan for my spending?

Do I know what I am buying?

"Keeping a record of what I spend" has a short name—"keeping accounts." This is the first step in any regular thrift plan for spending and means keeping a regular statement of money received and spent, even the smallest amounts. Unless people are ready to face the facts of where their money goes they shall not be ready for the next step.

"Having a plan for spending" means adopting a budget. Every business firm, club, and organization which makes any pretense of careful management considers a budget indispensable to successful operation. More and more cities and towns are adopting it. A budget is becoming recognized as

necessary in running a home, and women are increasingly using this device, not only as household managers but as individuals.

A budget begins by making a plan of expenditure which covers, as far as possible, all expenditures, assigning a certain amount to each purpose. When all one's spending is looked at together it is natural to balance the merits of different items. Every budget should have in it some item for giving to others and for savings, and the very fact of such inclusion makes for the establishment both of saving and giving. It may be worth noting that the amount of money involved in any girl's budget has nothing to do with the principle of keeping an account. Any girl who spends any money regularly may become so interested in having a budget and keeping accounts that the habit thus formed may be one of the strong factors in later life.

The third query asked above "Do I know what I am buying?" brings up a very important matter. Ignorance about the goods, foods and other things people buy is far too prevalent. National reliance upon labels which do duty for knowledge of contents, and the easy expectation that many of the things which are bought will be of poor quality, all tend to foster low standards. The only sure remedy is more knowledge about the common articles in daily use in all homes and a respect for such knowledge as part of every person's mental equipment. .

In making thrift a part of the program for younger girls it may be suggested that clubs may like to make budgets for any community on the basis of actual conditions there and what the girls are spending. If accounts are kept and the percentages allotted to each item discussed, a kind of normal budget for each community will be arrived at. There is a great advantage in such club study. The path of thrift, like any other, is most enjoyable when one has company and the club which is thrifty together will have most fun and get most good out of it.

A list of organizations which publish material on thrift is appended. Several of these will send their material free. Some suggested readings on thrift are also added.

Thrift Work.

Suggested Plans for Thrift Work.

"There are four principles of thrift which the government is recommending all the people to observe to gain financial success for themselves and for their government:

- The earning of money;
- The careful use of money earned;
- The systematic saving of money;
- The investment of the money saved—
 - (1) In government securities.
 - (2) In other safe securities.

"[The Thrift-Saving Campaign] sponsored by our government to meet and to solve a national need, to stay the progress of thoughtless spending and to check wilful waste, stands for good citizenship; and I most heartily commend it, believing the adoption of its principles as a part of the daily life and practice of our people will result in a better citizenship, in happier, more prosperous homes, and will build most surely for the material welfare of our people."—Secretary Redfield.

Thrift work applied to a club program, involves not only the keeping of an expense account, saving and investment, but affords opportunity for a knowledge of budgets, the value of an allowance, and the wise expenditure of money and time. It should be a regular and systematic part of any program and should have for one of its several aims such cooperation with the girl's family that wherever possible individual girls should receive allowances and should be made responsible for the administration of them in the home. This situation will help a girl to regard herself as a real partner in the various enterprises of the home, and will help to prepare her for the respon-

sibility of caring for her "Trust Fund" when she becomes a real producer in the economic world.

Thrift work, within the club, must be made interesting through concrete application. Some of the following suggestions will stimulate the club members to original thinking.

(1) "Thriftograms."

"Old man high cost of living shaves the dollars; it is up to you to save them."

"Come easy, go easy, is the material used to pave the hills to the poorhouse."

"You don't need a ouija board to find out what's going to happen if you keep on spending all you earn."

"Regular saving of \$1.00 or more a week and investment in government savings quickly accumulates an emergency fund and guarantees financial security and progress."

(These have been taken from the Savings Herald, published by the Eighth Federal Reserve District, St. Louis, Missouri.)

Each club could be responsible for writing an original "Thriftogram" every week or every month, to be posted on the club or association bulletin board; this "Thriftogram" should be observed by every member.

(2) A discussion of the following "Do's and Don'ts," written by the Department of Justice, Division of Women's Activities:

"Put aside part of your income for future use; don't spend every dollar as soon as it is earned.

"Make every penny buy a penny's worth of something really needed; don't buy useless things of no value.

"Invest wisely; don't speculate.

"Use with care what money buys; don't be wasteful and destructive.

"Figure out what each item of the family expenditure requires—rent, food, light, heat, clothing, school, charity, doctor, pleasures, etc. Don't do guesswork and trust to make both ends meet.

"Pay bills monthly; don't let worry go hand in hand with unpaid bills.

"Set your own standards; don't ape the extravagance of others.

"Buy only what you have the money to pay for; don't run into debt.

"Put aside for a rainy day; don't live beyond your means."

(3) "A Meeting on Junk."

It is suggested that some such questions as the following be asked:

Who buys junk? (All towns and cities of any size have junk dealers. These dealers have men gather junk throughout the country and small villages.)

Are money receipts for junk large? (They are. Last year in the State of Texas alone the amount received for junk was more than \$30,000,000. Other states perhaps collect and sell in the same ratio in proportion to population and size.)

What other good comes from selling junk, aside from the money received for it? (Material is released for use, and at this particular time there is a great shortage in nearly all kinds of material. Also it helps to make the town cleaner and more sanitary.)

Talk to the junk man and get his prices and find out what he will buy. Cleaning up the place by collecting and selling junk is a thrifty habit. By all means don't overlook the waste paper. Paper supply is now very short and old newspapers, magazines, catalogues, etc., are worth something and will help in relieving the paper shortage if saved and

sold. To such a meeting each girl might be asked to bring one or more magazines to serve as the nucleus of a load of papers and magazines to be sold to the junk man. A continuation of such a "junk program" might well be, in some clubs, "An Alley Beautiful" contest. Club members would become responsible for cleaning up the alleys immediately behind their homes by having removed any accumulation of rubbish and perhaps by the planting of vines or shrubs in season. Painting up of fences and buildings might be a profitable result of such a contest.

(4) "Pennywise—Pound Foolish."

This is a familiar proverb and illustrates the condition of affairs in many homes, many states and several nations to-day. There is too little forethought in planning the expenditures and in determining a goal, and, consequently, there is "pennywise scrimping" and "pound foolish spending." The solution for this problem seems to be a "budget-system" and a discussion of the terms which should go into a personal and a club budget would center well around a topic such as "penny-wise—pound-foolish." Another proverb which could be interpreted in much the same way is "Robbing Peter to pay Paul," or as we might say, "Robbing Jane to pay June."

In some clubs, or in the council or cabinet meetings, it will be possible to follow such discussion by one which has for its topic "Our Association Budget." For developing such a discussion see the section "Supplementary Material"—"My Trust Fund" in the section on Materials for Program Building.

List of
Organizations Publishing Material on the Subject of Thrift.
American Bankers' Association, 5 Nassau Street, New York,
N. Y.

Government Loan Organization, Washington, D. C.
Treasury Department, U. S. Government, Washington, D. C.
War Loan Organization, Washington, D. C.
United States Department of Agriculture, Washington, D. C.
U. S. Bureau of Standards, Washington, D. C.
The University Society, New York, N. Y.
Young Men's Christian Association, 347 Madison Avenue,
New York.

Young Women's Christian Association, 600 Lexington Avenue,
New York.

Home Economics Bureau, Society for Savings, Public
Square, Cleveland, Ohio.

Henry L. Doherty Company, 60 Wall Street, New York, N. Y.

Suggested Readings on Thrift.

Atwood, A. W.—How to Get Ahead.
Baldt, L. I.—Clothing for Women.
Brown, M. W.—Development of Thrift.
Chamberlain, A. H.—Thrift and Conversation.
Child, Georgiana—The Efficient Kitchen.
Conham, S. A.—Marketing and Household Manual.
Farmer, L. C.—A. B. C. of Home-Saving.
Fowler, N. C.—How to Save Money.
Gregory, M. H.—Checking the Waste.
Hull, Bolton—Thrift.
Leeds, J. B.—Household Budget.
MacGregor, T. D.—The Book of Thrift.
Marcosson, I. J.—How to Invest Your Savings.
Nesbitt, Florence—Household Management.
Rose, M. S.—Feeding the Family.
Withers, Hartlety—Poverty and Waste.

CHAPTER X.

BUSINESS IDEALS, PRINCIPLES AND DETAILS.

IN the course of human lives there is an inevitable and unescapable contact in store for every individual with that intangible, indefinite something known as business.

Business is pictured by some as a cold, commercial, unpleasant, undesirable quantity. By others it is considered a stern necessity, by others, again, a science mysterious, fascinating, exceedingly interesting, and, unfortunately, there are those that use the term to cover selfish and unscrupulous enterprises.

Business is so large that it controls the feeding, clothing and housing of the entire world; so small that it determines the value of individual and personal necessities and how and when these values should be given.

Our countrymen are thinking about business to-day as they had to think about slavery in 1860, about taxation in 1776. It is the force which will settle the questions of to-day—capital and labor, immigration, taxation, racial problems and the further civilization of the whole world. Business provides the ways and means to destroy it. It can be made an obedient servant or a hard taskmaster.

The girl of to-day, the woman of to-morrow, cannot escape a full share in guiding and controlling this thing called business. Yesterday woman's place was not among her brothers. She was "shielded" from "sordid business worries." To-day woman is being recognized as a possible factor, one to be dealt with in the trend of events. To-day economic demands necessitate her entrance into the world of business. To-morrow, through her increasing understanding of the fact that she must work without indulging in personalities and with that

attitude of mind which sees in work a creative thing, her place shoulder to shoulder with her brothers will be an accepted unquestioned fact. Women should be armed with that one great weapon, knowledge, so that they will be prepared when the time comes to cast their ballots for public officials who will stand upon opposite sides of such questions as mentioned above, plus public service, corporation control, health and sanitary problems affecting future generations, and honesty in public administration.

It is no longer necessary for a girl to enter upon a business career in order to obtain a knowledge of business. Preliminary training is just as important in the field of business as it is in other fields and touches the individual life as closely. Failure to secure desirable positions is caused nine times out of ten by lack of training. Short courses in Business English, Business Law, Journalism, Economics, Advertising, Accounting, Stenography, etc. may be obtained in the average city college. A knowledge of the business processes which produce the things we use, makes for a realization of true economy, prepares for better home making, better business, better direction of whatever course is pursued in life. Instructive reading material in fascinating form may be secured from any library or publisher. All that is needed is the desire and the will to make use of information ready and waiting.

Business is built upon exchange of one thing for another. Money came into existence as a matter of convenience to do away with much handling of many kinds of things. Then came banks to make the exchange of money safe, rapid and easy, and gradually to administer all manner of business transactions, agreements, etc. Forms were provided to make methods uniform and still more rapid.

It was but natural that the competition growing out of all men seeking more and more a share in the world's work should result in unprincipled methods. Business was conducted for many centuries upon the survival of the clever and often the

dishonest. It has taken countless generations to prove that such success was not genuine and that the price paid was too high. During the nineteenth century—particularly the latter part—the business public began to recognize and to put into practice the principles of service. In the midst of the jeers of many and the doubts of many more, a few courageous people persisted in this theory of service and the proof of their success lies in the high plane in which we find nearly all business to-day. The appreciation of the public for the consideration offered them under service resulted in the largest financial profits ever known. That knowledge spread slowly but effectively. Men had not done business under the old idea of “ruining their rivals,” from choice. It seemed to be necessary to their existence, but the natural instinct of men is fairness and the new policy of “help the other man while you help yourself” was welcomed eagerly. It resulted in as much or more success and permitted full self-respect, a thing dear to mankind.

The principle of service is that of the square deal. It is hardly necessary to give a detailed description of other principles of business; they are all included in that of the square deal. Honesty, reason, frankness, consideration, tact, common sense, loyalty—all these should become—are becoming part of that spirit of service which binds together the business of the world to-day.

Women and girls need an understanding of that spirit to help make it universal and complete. They are a part of it. Everything they buy and everything they use is the produce of business. Their support for materials which bear the “square deal” trademark and their discouragement of goods manufactured as a result of abuse and oppression, are vital. Each girl and woman individually should have a comprehensive knowledge and understanding of facts before she judges, then when she feels qualified to judge she should stand back of the “square deal” with courage and faith and her share in making this world a better place to live in will not be a small one.

She should become familiar with current major business activities, keep in touch with what the financial world is doing, what the governmental plans are, and so on. She should be familiar not only with current events in the business world but with details, the definition of business terms, business forms, etc. She should be trained to manage her own business transactions independently whether they be small or large. If too large for personal management, she should choose wisely and carefully her business adviser.

It should not be necessary for her to ask others to balance her checking account for her. She should learn to do it herself. She should not be heard to say that she "doesn't know where her money goes." She should learn to keep an account of her expenditures. It will help her to curtail extravagance. More than that, she should plan in advance a definite schedule for her expenditures based on past experience, placing limitations and apportioning outgo—a veritable stop, look and listen sign known in business terms as a budget.

The following are some of the business terms with which every girl should be familiar.

Acceptance—When used of a draft or bill of exchange—"An unconditional written order from one person to another, to pay to some person designated, a certain sum therein," is presented to the payer, he writes across the face "accepted" or "accepted for payment at ——" and signs his name. It is then termed an acceptance.

Accommodation Note—A note given without consideration of value received, usually done to enable the payee to raise money.

Account—A record of transactions with a person or persons, or with respect to a particular object.

Administrator—One appointed by the court to settle an estate.

Ad Valorem—According to value—a term used to indicate that duties are payable on the value rather than the weight or quantity of articles.

Affidavit—A statement or declaration made under oath before an authorized official.

Annuity—An amount payable to or received from another each year for a term of years or for life.

Assets—All the property, goods, possessions, of value to the person or persons in business.

Bank Balance—The net amount to the credit of a depositor at the bank.

Bank Note—A note issued by a bank, payable on demand, which passes for money.

Bank Draft—An order drawn by one bank on another for the purpose of paying money.

Bank Pass Book—A small book furnished to a depositor by his bank in which are entered the amounts of deposits.

Bill—A list of goods bought or sold or a statement of services rendered; also called invoice.

Bill Head—The blank or form on which a bill is made.

Bond—A written agreement binding a person to do or not to do certain things specified therein.

Capital—Property or money invested in business. Working capital is the capital actually used in the active operation of the business.

Check—An order on a bank to pay to a certain person or to the order of such a person, a specified sum, which sum is charged to the account of the drawer of the check.

Certified Check—A check, the payment of which is guaranteed by the bank on which it is drawn.

Collateral—Pledges of security, as stocks, bonds, etc., to protect an obligation or insure the payment of a loan.

Deed—A written document or contract transferring title to real estate.

Discount—An allowance made for the payment of a bill within a specified period, or the interest paid in advance for money borrowed from a bank.

Dividend—The profits which are distributed among the stockholders of a corporation.

Exchange—The charge made by a bank for the collection of drafts or checks.

Indemnity—Security against a form of loss which has occurred or may occur; as, fire, insurance against loss by fire.

Interest—The sum or premium paid for the use of money; one's share in a business or a particular property.

Liabilities—The obligations or debts of a firm, corporation or individual.

Mortgage—A temporary transfer of title to land, goods or chattels to secure the payment of debt.

Mortgagee—The one to whom the mortgage is given.

Mortgagor—The one who gives a mortgage.

Promissory Note—A promise signed by the maker or makers to pay a stated sum at a specified time and place.

A few cautions:

A check should never be payable to Mr., Mrs. or Miss. It should simply be drawn payable to "Anne Smith" or "John Jones."

In endorsing a check care should be used to see that the name is written on the back of the lefthand end of check and that it is written the same as on the face of the check. If the name on face of check is incorrectly spelled, the endorsement should be double, (1) same as written on face, (2) correctly.

Checks should never be drawn in excess of the actual net balance in the bank (difference between total deposits and total checks drawn) whether or not all of the checks drawn have passed through the bank for payment. The balance as given by the bank often exceeds the actual net balance because one

or more checks drawn are still "outstanding." A checking account should be reconciled with the bank once a month to prove accuracy of record.

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Foster, Eugene C.—Making Life Count.
La Selle, Mary—The Young Woman Worker.
Lowry, E. B.—Preparing for Womanhood.
Marot, Helen—Creative Impulse in Industry.
Morgan, Ann—The American Girl.
Russell, Bertrand—Political Ideals.
Santayana, George—Character and Opinion in the United States.
Spillman, H. C.—Personality.
Steiner, Edward A.—Introducing the American Spirit.
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Tarbell, Ida M.—New Ideals in Business.
Tufts, James H.—The Real Business of Living.

Magazine Articles.

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CHAPTER XI

BOOKS AND READING IN THE LIFE OF A GIRL.

NO one who has ever watched a girl pass into and out of her teens can minimize the value of the impressions which she has gained from the books she has read. Nearly every adolescent girl comes at some time to the "book age," when she literally devours every book which catches her fancy or upon which she falls by chance or mischance. Such a period is one of great opportunity for the adviser of girls but an opportunity which must be wisely used.

Books are the silent, beloved companions of many girls and from them they acquire many of their notions of how to act under given conditions; in them they sometimes find a heroine or a hero whose life helps to set their code of morals; while again and again the choice of a vocation is definitely influenced by the presentation of it given in an interesting story.

A girl's own judgment is not always to be relied upon to choose the worthwhile among the great number of books available. Books cannot be judged by their "jackets" nor their price. The old-fashioned paper covered dime novel still exists in different garb—sometimes dressed up attractively in book form—sometimes in magazine story form, and many of the latter are read by adolescent girls.

A wise adviser will know these "dressed up" dime novels and recognizing the appeal which they make to the imagination and emotional side of a teen age girl, will be ready through informal discussion and conversation to suggest some of the many sane, wholesome stories now available as well as some of the splendid collections of poems. A love and appreciation of

poetry counts for much as one grows older and an adviser will help the girl who often needs an interpretation of a poem to see in poetry its real beauty and meaning.

The adviser needs to be careful, however, that a book is not killed for a girl by an over-zealous recommendation.

Books on prescribed reading lists, especially school lists—are often disliked by girls. There is real joy in picking and choosing one's own list for summer reading or for winter reading. A girl may be helped and made desirous of doing this by a discussion at a club meeting of some such question as "What are your ten favorite books?"

Every girl should be encouraged to own books and so begin to build a real library of her own. The joy of a shelf in one's room or one's home, to hold one's "bound friends" is an experience every girl should have. Books are windows through which a girl's imagination may look out and so, they need (like all windows), to be in the right place, of the right kind, and kept always clean and shining.

Books placed in the hands of a girl should help to give her some of the following things—good standards for every day thinking and living; ideals toward which to work; a sense of fair play; a constructive philosophy of life and not a cynical doubting attitude of mind; a realization that life may be God-controlled; a logical presentation of events and not a series of thrilling happenings absolutely unreal in life and often in direct contradiction to all natural law and moral development; an appreciation of scientific truths and an opportunity to acquire facts which will be of use; an appreciation of good language and a real feeling for beauty of expression.

The list of books included in this section is meant to be suggestive to an adviser and her girls. It is in no sense complete nor is it a "course of reading." From it girls may choose what appeals to them and by reading one book suggested by an adviser they may be stimulated to read others. Most of these books will be found in a public library and if not there probably can be secured through the cooperation of a librarian.



Girl Reserve Book List*

"God taught me to read;
He gave me the world for a book."

FOR several years Girl Reserves have journeyed through "Story Book Land" with a Girl Reserve Book List as their guide.

One of the joys of this journey is that it never ends. There are always new friends and places to be found in "Book Land" and so once again every Girl Reserve is invited to take as her guide this book list.

The following books are suggested as ones which real Girl Reserves will enjoy. Some old friends will be found in this list, but there are many new and delightful ones as well. For every book you read, you will receive a Girl Reserve book plate to be placed in some one of your own books. With the desire that the Girl Reserves shall have happy journeys into the "Story Book World," this list is given into their hands for use.

* The first Girl Reserve Book List was issued in December, 1918. The present list incorporates the first and the second lists, and was printed October, 1920.



If You Are Twelve and Not Yet Fifteen Choose from This List.

I. FICTION.

Keineth.....Jane Abbott
Little Women.....Louisa M. Alcott
An Old Fashioned Girl.....Louisa M. Alcott
Eight Cousins.....Louisa M. Alcott
Rose In Bloom.....Louisa M. Alcott
Under the Lilacs.....Louisa M. Alcott
Why the Chimes Rang.....Raymond Macdonald Alden
Isabel Carlton's Year.....Margaret Ashmun
The Heart of Isabel Carlton.....Margaret Ashmun

Peter Pan.....James M. Barrie
Master Skylark—A Story of Shakespeare's Time..John Bennett
Mary Carey.....Kate Langley Boshier
Miss Gibbie Gault.....Kate Langley Boshier
The Lost Prince.....Frances Hodgson Burnett
Little Lord Fauntleroy.....Frances Hodgson Burnett
Sara Crewe.....Frances Hodgson Burnett
The Little Hunchback Zia.....Frances Hodgson Burnett
The Secret Garden.....Frances Hodgson Burnett

Hans Brinker or the Silver Skates.....Mary Mapes Dodge
Donald and Dorothy.....Mary Mapes Dodge

Jan of the Windmill.....Mrs. Juliana H. Ewing
The Story of a Short Life.....Mrs. Juliana H. Ewing
A Flatiron for a Farthing.....Mrs. Juliana H. Ewing

J. Cole—A Story of a Boy.....	Emma Gellebrand
Kathleen's Probation.....	Joselyn Gray
Uncle Remus	Joel Chandler Harris
The Story of Aaron.....	Joel Chandler Harris
Aaron in the Wildwood.....	Joel Chandler Harris
Tanglewood Tales.....	Nathaniel Hawthorne
Twicetold Tales.....	Nathaniel Hawthorne
The Wonder Book.....	Nathaniel Hawthorne
Mopsa the Fairy.....	Jean Ingelow
Lady Jane.....	Mrs. C. V. Jamison
The Little Colonel Series.....	Annie Fellows Johnston
Georgina of the Rainbows.....	Annie Fellows Johnston
Water Babies.....	Charles Kingsley
The Jungle Books.....	Rudyard Kipling
Captains Courageous.....	Rudyard Kipling
The Just-So Stories.....	Rudyard Kipling
The Brushwood Boy.....	Rudyard Kipling
Maid of Old Manhattan.....	Margaret Knipe
Maid of '76.....	Margaret Knipe
Polly Trotter—Patriot.....	Margaret Knipe
Adventures of Nils.....	Selma Lagerlof
Tales from Shakespeare.....	Charles Lamb
The Maker of Rainbows.....	Richard Le Gallienne
Emmy Lou.....	George Madden Martin
Emmy Lou's Road to Grace.....	George Madden Martin
The Painted Desert.....	Kirk Munroe
Rick Dale.....	Kirk Munroe
Dog of Flanders.....	Ouida
Bimbi	Ouida

Wilderness Honey.....	Frank Lillie Pollock
Just David.....	Eleanor H. Porter
Freckles	Gene Stratton Porter
Girl of the Limberlost.....	Gene Stratton Porter
Men of Iron.....	Howard Pyle
Melody	Laura E. Richards
Captain January.....	Laura E. Richards
The King of the Golden River.....	John Ruskin
Beautiful Joe—A Story of a Dog.....	Marshall Saunders
'Tilda Jane.....	Marshall Saunders
Kenilworth.....	Sir Walter Scott
The Biography of a Grizzly.....	Ernest Thompson Seton
The Trail of the Sandhill Stag.....	Ernest Thompson Seton
Black Beauty.....	Mrs. Anna Sewell
Story-tell Lib.....	Annie Trumbull Slosson
Fishin' Jimmie.....	Annie Trumbull Slosson
Heidi	Johanna Spyri
Moni the Goat Boy.....	Johanna Spyri
The Black Arrow.....	Robert Louis Stevenson
Treasure Island.....	Robert Louis Stevenson
Kidnapped	Robert Louis Stevenson
The Queen's Museum and Other Fanciful Tales	Frank R. Stockton
The Chaucer Story Book.....	Eva March Tappan
Robin Hood.....	Eva March Tappan
The Children's Hour.....	Eva March Tappan
The Prince and the Pauper.....	Mark Twain
The Blue Flower.....	Henry Van Dyke
The Christmas Spirit.....	Henry Van Dyke
The First Christmas Tree.....	Henry Van Dyke
The Foolish Fir Tree.....	Henry Van Dyke
The Keeper of the Light.....	Henry Van Dyke
The Legend of Service.....	Henry Van Dyke

The Lost Boy.....	Henry Van Dyke
The Story of the Other Wise Man.....	Henry Van Dyke
Ben-Hur	Lew Wallace
Daddy Long Legs.....	Jean Webster
Dear Enemy.....	Jean Webster
Just Patty.....	Jean Webster
When Patty Went to College.....	Jean Webster
The Bird's Christmas Carol.....	Kate Douglas Wiggin
Further Chronicles of Rebecca.....	Kate Douglas Wiggin
Mother Carey's Chickens.....	Kate Douglas Wiggin
Rebecca of Sunnybrook Farm.....	Kate Douglas Wiggin
The Story of Patsy.....	Kate Douglas Wiggin
Timothy's Quest.....	Kate Douglas Wiggin
Liberty Hall.....	Florence May Winterburn
Indian Legends	Sa Zitkala
King Arthur.....	Any good edition

II. STORIES OF FAMOUS PEOPLE AND INTERESTING LANDS.

Jack-of-all-Trades.....	Margaret Applegarth
Story of Roland.....	James Baldwin
In Sunny Spain.....	Katharine Lee Bates
A Boy in Eirinn.....	Padraic Colum
Tower or Throne.....	Mrs. Harriet Theresa Comstock
Under Greek Skies.....	Julia Dragoumis
Japan Today.....	Ruth Emerson
Treasure Flower—A Child of Japan.....	Ruth Gaines
The Village Shield—Story of Mexico	Ruth Gaines—Georgia Read
Brave Little Holland.....	W. E. Griffis

Katrinka—Story of a Russian Child.....	Helen E. Haskell
The Story of Our Bible.....	Harold B. Hunting
Puck of Pook's Hill.....	Rudyard Kipling
The Slow Coach—Story of English Life..	Edward Verrall Lucas
Heroines Every Child Should Know....	Hamilton Wright Mabie
Heroes Every Child Should Know.....	Hamilton Wright Mabie
African Adventures.....	Jean Mackenzie
Genevieve—Story of French School Days..	Laura Spencer Porter
Florence Nightingale.....	Laura E. Richards
Greek Photoplays	Effie Seachrest
Children of the Lighthouse.....	Charles Lincoln White
Hindu Tales.....	Teresa Peirce Williston
Japanese Fairy Tales.....	Teresa Peirce Williston

First Series

Second Series

The Third Inch of the Inch Library

III. POETRY.

The Golden Staircase.....	Selected by Louey Chisholm
Lullaby Land.....	Eugene Field
Poetry of Heroism.....	Selected by John Jean Lang
A Golden Treasury of Songs and Lyrics	Francis Turner Palgrave
Poems.....	James Whitcomb Riley
A Child's Garden of Verses.....	Robert Louis Stevenson



If You Are Fifteen or More Years Old Choose from This List.

I. FICTION.

Under the Lilacs.....	Louisa M. Alcott
Little Women.....	Louisa M. Alcott
The Kentucky Cardinal.....	James Lane Allen
The Perfect Tribute.....	Mary R. Shipman Andrews
The Three Best Things.....	Mary R. Shipman Andrews
Christopher and Columbus	
By author of "Elizabeth and Her German Garden"	
Fraulein Schmidt & Mr. Anstruther	
By author of "Elizabeth and Her German Garden"	
Greyfriar's Bobby.....	Eleanor Atkinson
Pride and Prejudice.....	Jane Austen
Keeping Up With Lizzie.....	Irving Bacheller
Mistress Anne.....	Temple Bailey
Bow of Orange Ribbon.....	Amelia Barr
Jennie Baxter, Journalist.....	Robert Barr
The Little Minister.....	James M. Barrie
Tommy and Grizel.....	James M. Barrie
A Window in Thrums.....	James M. Barrie
Courtin' Christiana.....	John Joy Bell
Spanish Gold.....	George Birmingham
Lorna Doone.....	Richard Blackmore
Jane Eyre.....	Charlotte Bronte
Wuthering Heights.....	Emily Bronte
Comrade Yetta.....	Arthur Bullard
T. Tembaron.....	Frances Hodgson Burnett
The Bent Twig.....	Dorothy Canfield
Understood Betsy.....	Dorothy Canfield

Coniston	Winston Churchill
Richard Carvel.....	Winston Churchill
The Moonstone.....	Wilkie Collins
Glengary School Days.....	Ralph Connor
The Major.....	Ralph Connor
Corporal Cameron.....	Ralph Connor
The Sky Pilot.....	Ralph Connor
The Sky Pilot in No Man's Land.....	Ralph Connor
The Deerslayer.....	James Fenimore Cooper
Last of the Mohicans.....	James Fenimore Cooper
The Pathfinder.....	James Fenimore Cooper
Prue and I.....	George William Curtis
Women Wanted.....	Mabel Porter Daggett
Diane of the Green Van.....	Leona Dalrymple
The Lovable Meddler	Leona Dalrymple
Robinson Crusoe.....	Daniel Defoe
Dr. Lavendar's People.....	Margaret Deland
The Iron Woman	Margaret Deland
Old Curiosity Shop.....	Charles Dickens
A Tale of Two Cities.....	Charles Dickens
The Adventures of Sherlock Holmes.....	A. Conan Doyle
The White Company.....	A. Conan Doyle
Count of Monte Cristo.....	Alexander Dumas
Doctor Luke of the Labrador.....	Norman Duncan
The Mill on the Floss.....	George Eliot
Carolyn of the Corners.....	Ruth Endicott
Butter Side Down.....	Edna Ferber
Fanny Herself.....	Edna Ferber
Honorable Peter Stirling.....	Paul Leicester Ford
A Knight of the Cumberland.....	John Fox, Jr.
The Little Shepherd of Kingdom Come.....	John Fox, Jr.
The Trail of the Lonesome Pine.....	John Fox, Jr.
The Trumpeter.....	Zona Gale
Monsieur Lecoq.....	Emile Gaboriau

Cranford.....	Mrs. Elizabeth C. Gaskell
Apron Strings.....	Eleanor Gates
The Yellow Dove.....	George Gibbs
Dream Days.....	Kenneth Grahame
The Wind in the Willows.....	Kenneth Grahame
Down to the Sea.....	Wilfred T. Grenfell
Jan and Her Job.....	Allen Harker
Prudence of the Parsonage.....	Ethel Hueston
Prudence Says So.....	Ethel Hueston
Una Mary.....	Mrs. Una Atherton Hunt
Tales of the Alhambra.....	Washington Irving
In the Sargasso Sea.....	Thomas A. Janvier
In the Desert of Waiting.....	Annie Fellows Johnston
Audrey	Mary Johnston
To Have and to Hold.....	Mary Johnston
May Iverson Tackles Life.....	Elizabeth Garner Jordan
Brushwood Boy.....	Rudyard Kipling
The Day's Work.....	Rudyard Kipling
Mary Gusta.....	Joseph C. Lincoln
Thankful's Inheritance.....	Joseph C. Lincoln
Making Over Martha.....	Julie M. Lipman
Martha by the Day.....	Julie M. Lipman
The Lady of the Decoration.....	Frances Little
The Rough Road.....	William J. Locke
The Call of the Wild.....	Jack London
White Fang.....	Jack London
When Knighthood Was in Flower.....	Charles Major
Peg O' My Heart.....	J. Hartley Manners
Pandora's Box.....	John Ames Mitchell
Of Water and the Spirit.....	Margaret Prescott Montague
Anne of Green Gables.....	Lucy Maud Montgomery
Anne of Avon Lee.....	Lucy Maud Montgomery
John Halifax Gentleman.....	Dinah M. Mulock
Poor Margaret Kirby.....	Kathleen Norris

Bob, Son of Battle	Alfred Olivant
The Scarlet Pimpernel.....	Baroness Orczy
The Star in the Window.....	Olive Higgins Prouty
Bab—A Sub-Deb.....	Mary Roberts Rinehart
Calvary Alley.....	Alice Hegan Rice
Over Periscope Pond.....	Esther Root and Marjorie Crocker
The Talisman.....	Sir Walter Scott
Quentin Durward	Sir Walter Scott
Tante	Anne Douglas Sedgwick
The Charm of the Impossible.....	Margaret Slattery
Kennedy Square.....	F. Hopkinson Smith
Peter	F. Hopkinson Smith
Treasure Island.....	Robert Louis Stevenson
St. Ives.....	Robert Louis Stevenson
Dr. Jekyll and Mr. Hyde.....	Robert Louis Stevenson
Kidnapped	Robert Louis Stevenson
The Black Arrow.....	Robert Louis Stevenson
Fanciful Tales	Frank R. Stockton
The Adventures of Captain Horn.....	Frank R. Stockton
The Casting Away of Mrs. Leck and Mrs. Ayleshine	Frank R. Stockton
The Lady or the Tiger (in short stories)....	Frank R. Stockton
The Transferred Ghost (in short stories)...	Frank R. Stockton
Story of Babette.....	Ruth McEnergy Stuart
The Conquest of Canaan.....	Booth Tarkington
The Magnificent Ambersons.....	Booth Tarkington
Monsieur Beaucaire.....	Booth Tarkington
Penrod	Booth Tarkington
Seventeen	Booth Tarkington
The Newcomes.....	William Makepeace Thackeray
The Virginians.....	William Makepeace Thackeray
Alice of Old Vincennes.....	Maurice Thompson
Just Girls.....	Ida T. Thurston
Twenty-three Tales.....	Count Leo Tolstoi

Huckleberry Finn.....	Mark Twain
The Prince and the Pauper.....	Mark Twain
Tom Sawyer.....	Mark Twain
Story of the Other Wise Man.....	Henry Van Dyke
The Wood Carver of 'Lympus.....	Mary E. Waller
Daddy Long Legs.....	Jean Webster
Dear Enemy.....	Jean Webster
When Patty Went to College.....	Jean Webster
David Harum.....	Frank Noyes Westcott
Hepsey Burke.....	Frank Noyes Westcott
Rebecca of Sunnybrook Farm.....	Kate Douglas Wiggin
Chronicles of Rebecca.....	Kate Douglas Wiggin
Story of Jean Valjean (translated from the French)	
	Sara E. Wiltse
The Virginian.....	Owen Wister
Towards Morning.....	Ida Alena Ross Wylie
Swiss Family Robinson.....	Johann David Wyss

II. STORIES OF FAMOUS PEOPLE AND INTERESTING LANDS.

Twenty Years at Hull House.....	Jane Addams
My Chinese Days.....	Gulielma Alsop
When I Was a Girl in Italy.....	Marietta Ambrosi
The Promised Land.....	Mary Antin
All the Days of My Life.....	Amelia Barr
Comrades in Service.....	Margaret Burton
Letters to Betsy.....	J. L. Cody
Dr. Luke of the Labrador.....	James B. Conolly
Dr. Grenfell's Parish.....	James B. Conolly
The Life of Harriet Beecher Stowe.....	Martha Foote Crow
The Life of Mary Lyon.....	Ruth Bradford Gilchrist
The Life of Frances Willard.....	A. A. Gordon

Ann of Ava.....	Ethel Daniels Hubbard
The Story of My Life.....	Helen Keller
Mary Slosser of Calabar.....	William Pringle Livingston
Black Sheep.....	Jean Kenyon MacKenzie
Louisa May Alcott	
Dreamer and Worker.....	Belle Moser
The Life of Robert Louis Stevenson.....	Jacqueline Overton
How the Other Half Lives.....	Jacob Riis
From My Youth Up.....	Margaret Sangster
The Story of a Pioneer.....	Anna Howard Shaw
One Girl's Influence.....	Roebrt E. Speer
My Mother and I.....	E. G. Stern
He Knew Lincoln.....	Ida Tarbell
The Diary of a Prairie Girl.....	Eleanor Gates Tully

III. STORIES ABOUT THE GREAT WAR.

A Hilltop on the Marne.....	Mildred Aldrich
On the Edge of the War Zone.....	Mildred Aldrich
The Peak of the Load.....	Mildred Aldrich
Deer Godchild.....	Margaret Bernard—Edith Serrell
Ambulance Number 464.....	Julien H. Bryan
Ambulance Number 10	Leslie Buswell
The Day of Glory.....	Dorothy Canfield
Carry On—Letters in War-Time.....	Coningsby Dawson
The Glory of the Trenches.....	Coningsby Dawson
Inside the Russian Revolution.....	Rheta Childe Dorr
Over the Top.....	Arthur Guy Empey
A Little Gray Home in France.....	Helen Davenport Gibbons
A Red Triangle Girl in France.....	
High Adventure.....	James Norman Hall

The First Hundred Thousand.....	Ian Hay
My Home in the Field of Mercy.....	Frances Huard
My Home in the Field of Honor.....	Frances Huard
With Those Who Wait.....	Frances Huard
Mademoiselle Miss.....	
Women in Belgium.....	Charlotte Kellogg
The Red Cross Barge.....	Mrs. Belloc-Lowndes
The Children of France and The Red Cross.....	June R. Lucas
Outwitting the Hun.....	Patrick A. O'Brien
Private Peat.....	Harold Peat
Trapped in Black Russia.....	Ruth Pierce
England's Effort.....	Mrs. Humphrey Ward

IV. POETRY, PLAYS AND ESSAYS.

Prunella—a play.....	Barker-Housman
The Silent Isle.....	Arthur C. Benson
From a College Window.....	Arthur C. Benson
The Upton Letters.....	Arthur C. Benson
A Treasury of War Poetry.....	George Herbert Clarke
The Business of Being a Friend.....	Bertha Conde
Christ in the Poetry of Today.....	Martha Foote Crow
A Heap O' Living.....	Edgar A. Guest
Little Journeys to the Homes of Great Authors	Elbert Hubbard
My Lady's Dress—a play.....	Edward Knoblauch
Under the Trees and Elsewhere.....	Hamilton Wright Mabie
The Betrothal and The Blue Bird—plays..	Maurice Maeterlinck
Dream Life	Ik Marvel
The Mountains of California.....	John Muir
Bees in Amber—verse.....	John Oxenhan

Why Go to College.....	Alice Freeman Palmer
Disraeli—a play.....	Louis Napoleon Parker
Pomander Walk—a play.....	Louis Napoleon Parker
The Piper—a play.....	Josephine Preston Peabody
High Tide—a collection of verse.....	Mrs. Waldo Richards
A Little Book of Modern Verse.....	Jessie L. Rittenhouse
Letters to His Friends.....	Forbes Robinson
Rhymes of a Red Cross Man.....	Robert Service
Othello	William Shakespeare
Romeo and Juliet.....	William Shakespeare
Taming of the Shrew.....	William Shakespeare
Across the Plains.....	Robert Louis Stevenson
The Land of Heart's Desire.....	William Butler Yeats

NEW BOOK FRIENDS—1920-21

If You Are Twelve and Not Yet Fifteen Choose from This List.

I. FICTION.

Happy House.....	James D. Abbott
Marian Frear's Summer.....	Margaret Ashmun
The Sampo (Adventures of the Finnish Heroes)	James Baldwin
The Boy Emigrants.....	Noah Brooks
A Little Princess (The Whole Story of Sara Crewe)	Frances Hodgson Burnett
Giovanni and The Other.....	Frances Hodgson Burnett
A Boy of Bruges.....	Emile and Tita Cammaerts
Alice in Wonderland	Lewis Carroll
Through the Looking Glass.....	Lewis Carroll
What Bird Is That.....	Frank M. Chapman
Green Timber Trail.....	Willard Gerard Chapman
Story of Sonny Sahib.....	Mrs. Sarah D. Cotes

Six to Sixteen.....	Mrs. Juliana H. Ewing
When the King Came.....	George Hodges
Indian Why Stories.....	Frank B. Linderman
The Cruise of the Dazzler.....	Jack London
Jim Davis.....	John Masefield
Cornelia.....	Lucy Fitch Perkins
Golden Dicky.....	Marshall Saunders
Five Little Peppers and How They Grew.....	Margaret Sidney
Uncle Tom's Cabin.....	Harriet Beecher Stowe
Sue Orcutt.....	Charlotte Vail
The Orcutt Girls.....	Charlotte Vail

II. STORIES OF FAMOUS PEOPLE AND

INTERESTING LANDS.

Czecho-Slovak Fairy Tales.....	Parker Fillmore
Zerah—A Tale of Old Bethlehem.....	Montayne Perry
The Land We Live In.....	Overton Price
The Story of King Arthur and His Knights.....	Howard Pyle
The Story of Sir Launcelot and His Companions..	Howard Pyle
Bird Woman (Saca jawea) Story of Lewis and Clark	
	James W. Schultz

III. POETRY.

Christmas Tales and Christmas Verse.....	Eugene Field
Poems of Childhood.....	Eugene Field



If You Are Fifteen or More Years Old Choose from This List.

I. FICTION.

- A Man for the Ages.....Irving Bacheller
Sister's Vocation.....Josephine Daskam Bacon
Smith College Stories.....Josephine Daskam Bacon
Peter and Wendy.....J. M. Barrie

My Antonia.....Willia Seibert Cather
What Bird Is That.....Frank M. Chapman
Out of the Shadow.....Rose Cohen
The Doctor.....Ralph Connor
Man From Glengary.....Ralph Connor

Soldiers of Fortune.....Richard Harding Davis
Old Chester Tales.....Margaret Deland
The Return of Sherlock Holmes.....A. Conan Doyle
The Three Musketeers.....Alexander Dumas

Christmas, a Story.....Zona Gale
Friendship Village.....Zona Gale
The January Girl.....Joslyn Gray

The Hall With Doors.....Louise Hasbrouck
The Mississippi Bubble.....Emerson Hough

Westward, Ho.....Charles Kingsley
KimRudyard Kipling

Sergeant Jane.....Margaret T. Matlack
Rainbow Valley.....Lucy Maud Montgomery
Stickeen.....John Muir

Bobbie, General Manager.....	Olive Higgins Prouty
The Crimson Patch.....	Augusta Huell Seaman
Lad—A Dog.....	Albert Payson Terhune
Pudd'n Head Wilson.....	Mark Twain
Out of Doors in the Holy Land.....	Henry Van Dyke
Mysterious Island.....	Jules Verne
Twenty Thousand Leagues Under the Sea.....	Jules Verne
The Blazed Trail.....	Edward Stewart White

II. STORIES OF FAMOUS PEOPLE AND INTERESTING LANDS.

American Women in Civic Work.....	Helen Christine Bennett
Little Grandmother of the Russian Revolution	Catherine Breshkovsky
Don Quixote (retold by Judge Parry).....	Miguel de Cervantes
Boy's Life of Roosevelt.....	Hermann Hagedorn
Boy's Life of Lincoln.....	Helen Nicolay
Boy's Life of Mark Twain.....	Albert Bigelow Paine
Heroines of Service.....	M. R. Parkman
Heroes of Today.....	M. R. Parkman
An American in the Making.....	M. E. Ravage
Pilgrims of Today.....	Mary Hazelton Wade
The House on Henry Street.....	Lillian D. Wald
Up From Slavery.....	Booker T. Washington

III. STORIES ABOUT THE GREAT WAR.

Girl's Book of the Red Cross.....	Mary Kendall Hyde
Tales of the Great War.....	Henry Newbolt
The Story of the Great War.....	Roland G. Usher

IV. POETRY, PLAYS AND ESSAYS.

Letters From China and Japan.....	John Dewey
Abraham Lincoln, a play.....	John Drinkwater
The Rocking Horse.....	Christopher Morley
A Little Book of American Poets.....	Jessie B. Rittenhouse
Letters to His Children.....	Theodore Roosevelt
A Canticle for the Year.....	Elvira J. Slack
Dream and Voices.....	Grace Hyde Trine
The Valley of Vision.....	Henry Van Dyke

Your secretary or corps adviser may add to this list books which are of especial interest to you because they have been written about the particular part of the country in which you live. Every Philadelphia girl wants to read "Hugh Wynne," and every California girl will enjoy "The Gray Dawn."

This list does not include all the books by many authors which you will want to read. Therefore, any additional books written by the same authors or others may be counted on this list provided your secretary or corps adviser sends the names to your Field Girls' Work Secretary for approval.

Write out a list of the books you have read and give it to your adviser or secretary. It will be sent to the Field Girls' Work Secretary of the National Young Women's Christian Associations. Then the book plates which are sent you for every book you have read will be forwarded to you.

Any of these books may be ordered from The Woman's Press, 600 Lexington Avenue, New York City.

CHAPTER XII.

VOCATIONAL GUIDANCE EMPHASES IN GIRL RESERVE PROGRAMS

"Life is a mission, and not a career."

I. The Purpose of Vocational Guidance.

ANY programs which are designed for 'teen-age girls must recognize that these years are supremely important in determining the ideals, habits and attitudes toward life which will prevail throughout maturity. In view of the fact that women's part in the work of the world constantly demands higher standards of achievement, there must be incorporated into the programs for younger girls such elements of vocational guidance as will prepare them gradually, yet steadily, for the life of productive usefulness which is the rightful heritage of every woman today.

The purpose of such a program should be to use every natural means—information about occupations, knowledge of what women are doing, the inspiration of personal contact with those who have been truly successful as pioneers—to create an attitude toward work which shall be truly Christian, and shall provide girls with facts and ideals adequate to stand the tests of workaday experience.

Such a program should work in the closest harmony with any school or community movements for vocational guidance. Available resources for securing vocational information or counsel should be studied before adopting a club program, especially the views of school authorities, state or municipal employment services, or any other reputable organizations. With all of these, the vocational guidance emphases of Girl Reserve Clubs should be to the fullest extent cooperative, and in many cases it may be suggestive of further service not as yet developed in a given community.

II. Standards for Vocational Guidance Emphases.

Before a program can be drafted, the standards to which it should conform must be clearly thought out and firmly grasped. Every part of the eventual program must do its part in making these standards really effective in the living of real girls.

A. The individual judgment of girls must be the decisive factor in choice of work. No tests of wisdom of others can take from each girl the responsibility for her free choice. Her choice, however, cannot really be free unless she knows many things about herself, as well as about the various kinds of work to which she feels drawn. In order, then, that the judgment of individuals may be wise, there is need that each girl should learn to study her own talents and capacities and to realize that every girl has some gift awaiting expression. Furthermore, each must help the other to know that work, which is useful to society and satisfying to an individual, is really worth doing, regardless of conventional estimates. In addition, all the available resources of scientific vocational guidance should be made use of by each individual throughout her occupational life.

B. The motives underlying the choice of work must be right. Work which is worth doing must call into operation impulses which cannot be satisfied by a monetary return alone. The desire for self-expression, for creation, is inborn in every person, and work which is satisfying must realize it. Often a narrow and partial view of one's work prevents the right operation of this motive. Usefulness is another vital motive for work. The fact that human need is satisfied by the results of one's activities gives meaning to what one does, and finally the fact of being a contributing member of society adds a tang of joy that compensates for fatigue and the drudgery that attends every worth-while task.

C. Education, in its widest meaning, and as a continuing factor in development, is vital to a satisfying experience as a worker. Girls in school must be aided in seeing the importance to their future of right habits of application, and of many sub-

jects whose value the eyes of youth cannot see. Every girl must be encouraged to stay in school as long as her mental growth keeps pace with her studies. Girls who have left school for various reasons must be inspired to return if possible, or at all events, to continue their studies otherwise. Beginning thus with a solid general school training, the necessity for special training for vocations, must be emphasized, bearing in mind the grave handicap which rests upon the mass of unskilled workers—too many of them women—who are their own worst foes. In righteous enthusiasm for more and better technical training for girls, it must not be forgotten that the rarest gift of an education which helps the human spirit to grow, is a breadth of culture which sees the meaning of life in terms of creative activity, and redeems the humdrum of drudgery by an understanding of the productive process. So educated, a woman is the peer of the great souls of all the ages, and has at her disposal infinite spiritual resources.

D. Success is judged not by the standard of the marketplace, money and reputation, but by the twin standard of individual development and social utility. A girl can be called successful in an occupation, not if she makes a good salary alone, but if the work offers her the chance to grow in power and to develop in her the latent capacities which must die if not used. If work tends to be destructive to health—physical, mental, moral or spiritual, it should be rejected, regardless of scale of pay. Furthermore, the test of usefulness to the community will help to judge the success or failure of one's work. So closely are all people bound together to-day that all progress must be measured by its effects upon the well-being of society. Success for the individual cannot longer be purchased at the cost of loss for all, and the standard for individual success must be brought into harmony with the necessity for advance together.

III. Content of Vocational Guidance Program.

Each item of this program is in essence concerned with supplying information, but it must be information with a differ-

ence, and the difference the inspiration to apply personally the facts at hand. Only by making girls enthusiastic about the knowledge which is offered can results be secured.

A. What each girl should know about herself.

Without encouraging introspection and undue self-analysis, the first step toward an intelligent choice of any kind of work, must be for each girl an understanding of herself—her likes and dislikes, her weak and her strong points of character, her ability in some directions as evidenced by indications that may prove prophetic. A frank facing together in club groups of the influence of certain habits, and the price exacted for some practices which appear harmless, will help many a girl to begin early to steer her life rather than let it drift. Skillful leadership and a wise blending in program with other elements will keep this emphasis from becoming morbidly introspective.

Discussion centered around such a question as "How Shall I Discover Myself" will open the whole subject and lead naturally to the habit of planning one's vocational life rationally on the basis of individual choice rather than upon the accident of chance contact or occasional information.

B. What girls should know about occupations.

This topic opens the whole question of the extent to which there can be laid a wise—because wide—foundation in facts about occupations for many later choices. Much harm is done by assuming that the purpose of this part of the program is to attract or repel individual choices, or to play the part of director of other people's lives. On the contrary, every girl should have a wide and basic knowledge about every type, a knowledge which is first of all a part of intelligent citizenship and necessary for membership in a social order, and secondarily vocational in intent. Every girl should know about the great standard occupations, industrial, commercial and professional—to use a familiar classification—upon which her own comfort is built. Such understanding will become part of her mental equipment,

and will later influence her choice, often unconsciously. The danger of supposing that an irrevocable choice should be made early is so great that leaders should remember that a certain amount of experimentation is necessary and desirable, that certain aptitudes ripen comparatively late, and that, however hard it may be to make a decisive choice of vocation, only good can come from a catholic familiarity with the field of occupations as a whole.

Besides such general information, particular attention should be given to occupations which come within easy range of possibility for the girls in any particular group. Local industries, the custom of a community, the existence of certain schools or colleges, give favorable consideration to certain vocational opportunities, and any informational work should take these factors into account. The more immediate and definite the facts can be made, the more useful will they be.

C. Educational opportunity for every girl.

The untrained or half-trained woman who grows steadily less and less employable as she grows older, and who has at last to take only the most hopeless tasks—such is the discouraging problem of every employment worker. Such wasteful lives can only be prevented in youth. The greatest chance for vocational usefulness is surely to hammer steadily upon the need for more education, more training, a wider background of mental knowledge against which to play a woman's part in the world of work. Every group needs the advice, but of course there will be wide differences in the program suggested.

With girls who are still in school, emphasis should be placed upon remaining in school as long as possible, certainly through high school. Special help may be needed in individual cases, and should be easily secured.

In facing the eternal question—after high school, what?—several factors are to be considered. Many girls go to college, normal or special school; many others could do the same if the necessary willingness to work could be aroused, and the indif-

ference overcome which is sometimes individual, sometimes a family affair. The ways by which girls can be helped to secure real training beyond high school are multiform—a knowledge of scholarships available, lists of schools where a girl can work her way through, loan funds to make a start, summer work to earn money, special coaching to overcome slight deficiencies, information about the best schools for special training—these are only some of the ways by which girls who are hesitating on the brink of going to work prematurely, as the easiest thing, can get fresh courage.

How can the door of educational opportunity swing wide for the girl who is already a wage earner. She has a fund of experience about certain jobs, but usually lacks the education to make a change to a more congenial occupation or to rise further in the one she has chosen. She should be helped to find the education which will best serve her case. It may be that she can go back into school, and with her experience, qualify for a more responsible position. Perhaps, she needs special vocational training which a night school, a Y. W. C. A. or some other school can give her. Certain it is that no girl in her teens can safely call her education finished without facing the consequences in narrowing opportunity and starved mentality.

D. Information about Placement Bureaus.

After choice and training comes the old problem of finding a place to put knowledge into practice in doing a piece of work. The whole question of employment, or placement is in such an unsettled condition to-day in this country that few general rules can be laid down. Some cities have state or municipal bureaus; some Young Women's Christian Associations have employment departments; there is a group of Bureaus of Occupation for Trained Women doing professional placement. Information about these and other agencies which are available should be kept up to date, and girls should be informed about local agencies which are not trustworthy.

E. Legislation Affecting the Situation in the United States.

1. The Vocational Education Act (Smith-Hughes Act), a federal bill in effect March, 1918, provides federal grants, in cooperation with equal state grants, for salaries of teachers, and for training teachers in agriculture, trade and industrial subjects, and in home economics. Eight states had a state system of vocational education in operation when the federal law was passed. More than half the states have since that time passed laws accepting the provisions of this act.
2. All Laws Bearing on Child Labor and compulsory school attendance affect the situation.
 - (a) Pending Federal Legislation.
 - (b) State Laws of Health Insurance, Minimum Wage, Hours of Work, Child Labor, Prohibited Work.

F. Conditions In the Local Community Which Should Be Known to Every Worker With Girls.

1. Occupational Information.
 - (a) Occupations open in the community.
 - (b) Educational value of the work for young workers:
Are there blind-alley occupations?
Are there facilities for training in factory or shop?
 - (c) Regularity of employment: Is there seasonal work and therefore the possibility of unemployment?
 - (d) Usual hours of work—daily, weekly, extent of overtime, vacations, lunch periods, night work, rest periods.
 - (f) Wages: Minimum and maximum wages with rate of increase:
How do the girls' wages compare with the cost of living in the community?

What is the comparative beginning wage of trained and untrained worker?

Is the yearly income fifty-two times the weekly wage? How much does the girl lose through shut downs and other unemployment?

- (g) Physical conditions: Positions at work, possible danger from any unusual conditions, from machines or materials used; conditions of heat, light, space, ventilation, sanitary arrangements and supervision; probable effect on health and morals of the workers.

IV. The Application of Vocational Guidance to Regular Program Work.

Each club will naturally have its own idea of how best to incorporate vocational guidance into its work; each year's activity should include the following: regular program, conference, personal counsel, graphic publicity.

A. Vocational Guidance in the regular program.

There are many opportunities to introduce subjects of vocational interest into the regular meetings of a club. For example, if the club has been reading the lives of famous women, the vocations they have chosen make a fascinating study. Or, by taking the women in any city or town who have been successful in business or professions—could not a discussion of the human interest in their success show real values? If some local industry employs women, a series of visits will supply material for a study of that occupation. Many ways of relating the actual local opportunities to program purposes will occur to a live program committee.

The following suggestions regarding possible topics for discussion at regular club meetings may be of service.

1. The "A-1" American girl to-day: her opportunities and responsibilities:

- a. Strong body and alert mind.
- b. Steadiness.
- c. Need for directed education.
2. Uncle Sam's interest in girls.
 - a. Vocational Education legislation.
 - b. Work of the Children's Bureau.
3. What is vocational training:
 - a. General education plus. (Illustration; a stenographer is of little value unless she can spell.)
4. How to choose a job.
 - a. Does one choose a position because one's friend is working there or because one is fitted for it and there is need for such work?
 - b. Explain a "blind-alley" job.
5. Fitness for a job.
 - a. Age, health, relation between health and work. Mental and physical tests for efficiency are necessary for girls. Emphasize some of the things girls do which are detrimental to their health:
 - (1) Wearing high-heeled shoes while at work.
 - (2) Eating wrong food.
 - (3) Eating between meals.
6. Importance of women's work to-day:
 - a. Show tremendous need for trained minds and sound bodies in this reconstruction period. Many of the boys and girls of Europe were called upon to die for their country. The boys and girls of America are being called upon to live and live to the fullest. (Suggestions for such a talk will be found in Hermann Hagedorn's book—"You are the Hope of the World.") Secure it from the Womans Book Shop, 600 Lexington Avenue, New York City.
7. Education for social and personal efficiency.
8. Vocational opportunities in your own community.
9. Professional opportunities for women.

10. Out-of-door opportunities.
11. Some problems in economic life that you feel girls are facing to-day.
12. How do you use your spare time.
13. The value of reading. Are the books you read helpful, or merely amusing?
14. A discussion of the advantages and disadvantages of various kinds of work for women.
15. Study of the lives of famous women.
16. Responsibilities of citizenship.
17. The woman movement and education.
18. The problem of the untrained girl-worker in a city.
19. Personal accounts, and budgets.

Sometimes the vocational material which is discussed under the topics given above may be illustrated by tableaux, charades and short plays.

If an "honor system" is being used in the clubs it is possible to arouse interest in vocational work by allowing so many points for:

- a. A clever poster illustrating some idea in vocational work.
- b. A poem, theme, play or charade on vocational work.

B. Vocational conferences.

Everybody needs occasionally to meet in a larger social group than ordinary, to realize how general are the problems that confront us to-day. A vocational conference is an excuse for gathering together girls from different schools or cities, or non-club members, and certain elemental inspirations can be most readily evoked under such conditions. Such a gathering can also call in outstanding speakers and leaders, and may well form a climax to a number of club meetings on vocational topics and the starting point of more.

A vocational conference should include recreation, a "banquet" all together, some inspirational talks, some

short informational talks by women who know special occupations well, and as much opportunity as possible for conferences between leaders and the girls in small groups or individually. The conference should send every girl away determined to know more about her vocational possibilities, and eager to serve in her vocation to the utmost of her ability. In planning the meetings, emphasis should always be laid upon the importance of training and the necessity of individual choice ultimately. In no case should the conference alone be regarded as a satisfactory meeting of the need for vocational guidance. It should be preceded and followed by club study and discussion.

1. Suggested Plans for an All Day Vocational Conference.

Program One.

- 10:00 A. M. Opening Exercises.
- 10:15 A. M. Vocational Opportunities for Girls.
- 11:15 A. M. Short addresses by representatives of lines of work open to women (i. e. millinery, teaching, advertising).
- 11:45-12:00 Music and Games.
- 12:00-12:30 Informal Discussion: More Training, why and where to get it.
- 12:30- 1:30 Luncheon.
- 1:30- 2:00 Recess.
- 2:00- 3:00 Vocations from a Girl's Point of View and from Schoolmen's Point of View.
- 3:00- 4:00 Movie Reels and Stereopticon.
- 4:00- 5:00 (Open Forum: "What I Want to do With My Life"; "The Get-Ahead Girl"; or group interviews with specialists.)
- 5:00- 6:00 Rest Hour.
- 6:00 Banquet—Toasts, Cheers, Songs and Informal Talks.
- Final Talk:

Program Two.

- 10:00-10:15 Getting acquainted and community sing, with introduction of leaders.
10:15-10:45 Opening talk; Vocational opportunities for Girls.
10:45-12:15 Group meetings, on different vocations, with specialists.
12:15- 1:00 Time for making appointments.
1:00- 2:30 Food and fun for inspirational talk.
2:30- 3:30 Group meetings.
3:30- 5:00 (Personal interviews or open Forum on "What to do with My Life.)
Devotions.
Address of Welcome and Introduction of Leaders.

2. Suggested Plans for Two-Day Vocational Conference.

Program One.

Saturday.

- 11:00 Community Singing.
11:15 Who's Who at Our Conference.
11:30 Welcome
12:00 Luncheon.
1:30 Recreation.
2:00 Vocational Opportunities for Girls.
3:00 Game—Discovering Myself.
4:00 Recreation.
6:00 Banquet—Baptist Church, Hostess.
Informal Program—Songs, Cheers and Toasts.
7:30 Open Meeting.

Sunday.

- Morning—With the Hostess.
Conference Leaders Guests in Local Pulpits.
2:30 Girls' Vesper Service.
Avocation.
Closing Address.

Program Two.
Saturday Morning.

- 10:00 Registration.
10:30 Conference Singing.
Acquaintance Stunt.
11:00 Opening Session.
Conference Hymn
Devotions.
Address of Welcome and Introduction of Leaders.
11:20 Address.
11:45 Delegates taken to hostesses.

Saturday Afternoon.

- 2:00 Devotional Singing.
2:15 Vocations for Girls from the Girl's Point of
View.
Questions and Answers.
3:45 Organized Games on the Playground.
6:00 Supper served by the Domestic Science Department.
School Cheers or Song from each delegation.
7:30 "The Spirit of Sisterhood."
A Pageant. High School.
Club of the Y. W. C. A.
8:00 Vocations for Girls from the Schoolman's Point
of View.

Sunday Morning.

Church and Sunday School with hostesses, or
church of preference.

Sunday Afternoon.

- 3:00 Vespers and Inspirational Talk.
7:30 Union Rally in Town Hall.

Program Three.
Program of Conference.

Friday Evening.

- 5:00- 6:00 Registration of Delegates.
6:30 Banquet—M. E. Church.

Community Singing and Toasts. Toast Mistress:
(For Delegates only.)

8:00 Evening Session.

High School.

Presiding Chairman: _____,

President of _____ County Y. W. C. A.

_____, Supervising Principal.

Solo.

Greetings from the County.

Address.

Greetings from Princeton.

Saturday.

Morning—High School.

9:30 Songs.

10:00-12:00 After School—What?

Talks on Vocations for Girls.

Time given for informal discussion and questions.

Noon—Luncheon. M. E. Church.

Altamont Camp Rally.

Songs, Pictures.

Afternoon—High School.

2:00 Play, "The Challenge of Democracy," presented by
Rondo Club.

3:00 Closing Session.

Address.

Conference Picture.

Program Four.

Saturday.

11:00 Singing.

11:15 Acquaintance Stunts.

11:30 Welcome.

Instructions.

12:00 Luncheon with Hostess.

2:00 Movie Reels.

2:30 Singing.

- 2:50 Talk: Vocations Open to Young Women.
 3:30 Round Table Discussions.
 A woman doctor, a nurse, a teacher, a business woman, a home economics secretary present to lead these discussions.
 4:00 Recreation.
 5:00 Rest Hour.
 6:15 Banquet.
 Toasts.
 8:00 Entertainment.
 Address.
 Sunday Morning with the Hostess.
 2:15 Inspirational Talk."

Program Five.

Y. W. C. A.

Vocational Conference Opening Session.

Friday, 8:00 P. M. Y. M. C. A. Auditorium.

Address World Fellowship.

Saturday Morning Session—9:30-11:15.

- 9:30 Devotions.
 9:45 The Business of Home Making.
 10:00 Social Service Work.
 10:15 Physical Training and Play-Grounds, with demonstration.
 10:35 Opportunities in Business.
 11:00 Medicine as a Profession.
 11:15 The Y. W. C. A.
 11:30 Interviews.
 Lunch at 12:30.

Saturday Afternoon Session—1:45-2:30.

- 1:45 The Standard College.
 2:00 Home Economics.
 2:15 Scientific Farming.
 4:00 Hike.

Sunday Session.

Sunday School.

11:00 Church Service.

C. Personal Counsel.

The temptation is great to rely overmuch upon books and speeches, and to ignore the fact that in practice most vocational guidance is done by personal counsel, some conscious, much entirely unconscious. Something can be done for club girls by proper programs and conferences, but the greatest service of all is to bring girls individually into touch with women who have succeeded in their vocations, and whose ideals of service are worthy to inspire younger women. Such women should be used in conferences and as leaders wherever possible, and in addition, club advisers should be alert to know when individual girls need the friendly counsel of certain women as they face vocational choices.

D. Graphic Publicity.

It would seem self-evident that the eye as well as the ear should be enlisted to impress vocational facts. Posters giving information, pictures of interesting occupations, films showing certain processes, and other forms of publicity can be used in the school or Association assembly room or on club bulletin boards.

When a conference is being planned, exhibits of pictures and catalogs from advanced schools and colleges may be arranged, and a part of every conference should be a display in a club room of catalogs from the colleges and schools to which it is desirable that girls shall go. Posters made by a club, showing local opportunities, excite more interest than general posters. To be really effective, this publicity should be continuous, with changes of exhibits and posters whenever possible.

A well-arranged poster exhibit is the most graphic means for presenting such a subject as vocational guidance.

The National Child Welfare Association, 70 Fifth Avenue, New York City, has a series called "The Child and His Voca-

tions"; and one "The A-1 American Girl." Bulletins illustrating these series and containing information about the number of posters in each and the cost will be sent upon request.

A series of posters has been prepared by the Educational Committee of the Department of Research and Method, National Board Young Women's Associations, and may be obtained from the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City.

V. General Resources for Vocational Information.

Because the question of Vocational Guidance and Information is so much in flux to-day, it is particularly necessary for Girls' Work Secretaries and advisers to keep themselves informed regarding present and future developments by constant contact with material from the following sources. Much of the most valuable material is to be found in pamphlets which are issued by these agencies.

ORGANIZATIONS SUPPLYING VOCATIONAL INFORMATION

Children's Bureau, Washington, D. C.

Bureau of Vocational Information, 2 W. 43rd St., New York City.

Federal Board for Vocational Education, Washington, D. C.

General Education Committee, National Board, Y. W. C. A.,
600 Lexington Ave., New York City.

National Child Welfare Association, 70 Fifth Ave., New York City.

National Child Labor Committee, 105 East Twenty-second Street, New York City.

National Society for Vocational Education, 140 W. 42nd St.,
New York City.

United States Department of Labor, Bureau of Labor Statistics,
Washington, D. C.

Russell Sage Foundation, 130 E. 22nd St., New York City.

The Survey Associates, 112 E. 19th St., New York City.

U. S. Bureau of Education, Washington, D. C.

Woman Citizen Corporation, 171 Madison Ave., New York City.

Women's Educational and Industrial Union, 264 Boylston St.,
Boston, Mass.

Women's National Farm and Garden Association, White Plains,
New York.

COOPERATING BUREAUS OF OCCUPATION

Los Angeles, Cal.

Bureau of Occupations,
Women's University Club,
521 West 7th Street.

Pasadena, Cal.

Vocation and Placement
Bureau for Business and
Professional Women, 608
Central Building, 30 North
Raymond Avenue.

Denver, Col.

Collegiate Bureau of Occu-
pations, Chamber of Com-
merce Building.

Chicago, Ill.

Chicago Collegiate Bureau
of Occupations, Room 1804,
5 South Wabash Avenue.

Boston, Mass.

Appointment B u r e a u,
Women's Educational and
Industrial Union, 264 Boyl-
ston Street.

Detroit, Mich.

Mrs. Leonard B. Orluff,
President, 489 Atkinson
Avenue.

Minneapolis, Minn.

W o m a n ' s Occupational
Bureau, 216 Meyers' Arcade.

Kansas City, Mo.

Woman's Vocational Bureau,
601 Ridge Arcade Building.

New York City, N. Y.

Bureau of Vocational In-
formation, 2 West 43rd
Street. Miss Emma P.
Hirth, Director.

New York City, N. Y.

Employment Department Y.
W. C. A., Central Branch,
610 Lexington Avenue.

Cleveland, Ohio.

Bureau of Occupations for
Trained Women, 108 City
Hall.

Philadelphia, Pa.

Bureau of Occupations for
Trained Women, 302 South
13th Street.

Pittsburgh, Pa.

Women's Employment Ser-
vice Central Y. W. C. A.
Building, 59 Chatham Street.

Richmond, Va.

Bureau of Vocations for
Women, Richmond Hotel.

BIOGRAPHY AS A GUIDE TO VOCATIONS FOR WOMEN*

A Reading List of Women's Lives Arranged According to Vocations.

This list of biographies has been compiled in the hope that it will prove useful in several ways.

For a knowledge of the personalities of women who have played a great part in the making of to-day, and for an appreciation of the difficulties which they had to overcome before the woman's age could dawn, one turns naturally to the life stories of the women themselves.

There is in these stories much of literary and even more of personal interest. If carefully read these pioneer choices and struggles cannot but help younger girls to-day in the wise selection of the vocations they shall follow. A knowledge of the long process by which the present free choice came to be open to women will not only make clear the great opportunities, but also make imperative the call to the girls of this generation for further service.

Wisdom in the making of vocational choices and consecration in following out the wise choice will surely be stimulated by reading the lives of such women as are listed here.

BIOGRAPHY AS A GUIDE TO VOCATIONS FOR WOMEN*

- (1) *Teaching* Life of Mary Lyon. Gilchrist. Houghton.
Life of Alice Freeman Palmer. G. H. Palmer.
Houghton.
Life of Ellen H. Richards. Hunt. Hunt.
The Corn Lady. Field.
- (2) *Writing* Louisa May Alcott in Portraits of American
Women. Bradford. Houghton.
Harriet Beecher Stowe in Portraits of American
Women. Bradford. Houghton.

* All of these books may be secured through The Bookshop, 600 Lexington Avenue, New York City.

- Emily Dickinson in Portraits of American Women. Bradford. Houghton.
- The Early Diary of Frances Burney. G. Bell & Sons.
- Fanny Crosby's Story of Ninety-four Years. Jackson. Revell Company.
- (3) *Acting* Memoirs of My Life. Sarah Bernhardt. Appleton.
- The Life and Adventures of Peg Woffington. Scribners.
- Heroines of the Modern Stage F. Izard. Sturgis & Walton.
- (4) *Making History* The Uncensored Letters of a Canteen Girl. Harper
- Memoirs and Letters of Dolly Madison. Houghton.
- Diplomatic Days. Edith O'Shaughnessy. Harper.
- Diplomat's Wife in Mexico. Edith O'Shaughnessy. Harper.
- (5) *Making Homes* Life and Letters of Abigail Adams. Richards. Appleton.
- Recollections of My Mother. Hymphrey, Revell.
- Margaret Ogilvie. Barrie.
- The Hills of Hingham. Dallas Lore Sharp. Houghton.
- Idyll of Twin Fires. Walter Eaton. Grosset.
- Jonathan Papers. Woodbridge. Houghton.
- An American Idyll. Parker. Atlantic Monthly Press.
- The Home Builder. Abbott. Houghton.
- (6) *Social Service* Life of Elizabeth Fry. Richards. Appleton.
- Life of Frances Willard. Gordon. W. C. T. U.
- One Woman's Work for Farm Women. Buell. Whitcomb.
- Frances E. Willard in Portraits of American Women. Bradford. Houghton.
- Story of a Pioneer. Shaw. Harper.
- The House on Henry Street. Wald. Houghton.
- Twenty Years at Hull House. Addams. Macmillan.

- (7) *Medicine and Nursing* Florence Nightingale. Richards. Appleton.
Life of Edith Cavell. Anderson. Longmans.
Dr. Elsie Inglis. Lady Frances Balfour.
Pioneer Work for Women. Dr. Elizabeth Blackwell-Dutton.
- (8) *Being a Girl* A New England Girlhood. Larcom.
A New England Childhood. Fuller. Little.
A Daughter of the Puritans. Creevey. Putnam.
The Promised Land. Antin. Houghton.
Out of the Shadow. Cohen. Houghton.
Rebels. Ganz and Ferber. Dodd.
Story of My Life. Keller. Appleton.
- (a) *Stories of Achievements Told Briefly* Resumé of Lives of Heroines of Service.
Mary Lyon. Mary Slessor.
Clara Barton. Madame Curce.
Frances Willard. Jane Addams.
Julia Ward Howe. Alice C. Fletcher.
Anna Shaw. Alice Freeman Palmer.
Heroines of the Modern Stage. F. Izard.
Sturgis & Walton.

LIST OF BIOGRAPHIES FOR YOUNGER GIRLS

What American Girls Have Done.

Louisa M. Alcott—Life, Letters and Journal. (A story of a Writer who loved all "Little Women.") Cheney.

Mary Slessor. Doran.

Margaret Fuller. Anthony.

If I were a Girl—A brave story of great obstacles overcome.
—Keller.

Uncrowned Queen—"The greatest battle ever fought,
The bravest victory ever won,
Is fought with never a soldier near,
And never the sound of a gun."

Babcock.

From My Youth Up—The real story of a real girl. Sangster.

Quaker Grandmother.	Strachey.
Louise Chandler Moulton.	
Guiding Girls.	
Great-Hearted Women.	Murphy.
A Treasury of Heroes and Heroines.	Edwards.
The Road Ahead.	Wilson.
Elizabeth Fry.	Richards.
Abigail Adams and Her Times—"A New England Girl who belongs to the Ages."	
My Mother and I.	Stern.
Sister Dora.	Lonsdale.

Girls of Other Lands.

Joan of Arc—A maid who went reluctantly to royal honor.	
Richards.	
Florence Nightingale—A girl who found happiness in service.	
Richards.	
Tama—The Diary of a Japanese Girl.	Wells.
My Chinese Days—Life in one of the World's Oldest Nations.	
Alsop.	
India, Beloved of Heaven.	Baden.
Haremlik—How Young Turkish Women Live.	Vaka.
Little Grandmother of the Russian Revolution.	Breshkovsky.

SUGGESTED READING ON VOCATIONS AND EDUCATION FOR
MEMBERS OF A LOCAL GIRLS' WORK COMMITTEE

Athearn, W. S.	A National System of Education.
Beard, Mary R.	Womans' Work in Municipalities.
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Bennett, H. C.	American Women in Civic Work.
Bloomfield, Meyer.	Readings in Vocational Guidance.
Brewer, John M.	Vocational Guidance Movement.

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Condee, Helen C. How Women May Earn a Living.

Charity Organization Society, New York City. Opportunities in Social Work.

Cleveland and Schafer. Democracy in Reconstruction, Chapter X.

Cope, Henry F. Education for Democracy.

Davis, Jesse. Vocational and Moral Guidance.

Dewey, John and Evelyn. Schools of Tomorrow.

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Goldmark, Josephine. Fatigue and Efficiency.

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Hill, D. S. Introduction to Vocational Education.

Hodgens, Margaret. Factory Work for Girls.

Hollingsworth, Harry L. Vocational Psychology.

Johnson, F. E. The New Spirit in Industry.

Kelley, Florence. Modern Industry as Related to Modern Health
—Longmans Green Co., 1916.

Klaghorn, Kate. Social Work as a Profession for Women.

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Marot, Helen. Creative Impulse in Industry—A Problem for
Educators.

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Ross. E. A. Principles of Sociology.

St. Philip's Settlement Education and Economic Research
Society. The Equipment of the Workers.

Sechrist, F. K. Education and the General Welfare.

Snedden, D. S. The Problem of Vocational Education.

Tarbell, Ida M. New Ideals in Business.

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Wells, H. G. Outline of History, Vol. II, Chapter XLI.

CHAPTER XIII.

THE PLACE OF MUSIC IN THE GIRL RESERVE MOVEMENT.

OF all the arts, music alone is capable of an immediate and direct expression of emotion. In this age of city dwellers, when all people, and especially girls, are conñned and restricted in physical expression, music has become almost the only general outlet for emotional activities. The development in the past twenty-five years of mechanical musical instruments, the lowered cost of printed music and the greater opportunities for musical education have all brought advisers face to face with the problem of what sort of music must be put before the younger girl. All girls have a great need of musical expression as an emotional outlet, and they respond eagerly to its opportunities.

There is now a pressing need for something to counteract the unwholesome music of to-day, the origin of which is purely physical, and which appeals only to the unwholesome emotions. The people of this country have only recently learned the joyful stimulus of group singing, and are ready for any material which may offer. The danger of the baser forms which music is adopting lies in the very subtlety of the art; and the constant stressing of the kind of music which appeals only to the senses is more disastrous than we realize.

One solution of the problem now lies at our doorstep. America to-day is of overseas origin. She is assimilating into her own national life this foreign born population and its various contributions of foreign culture. One of the richest gifts brought by the incoming people is their heritage of song. Behind them they have generations of singing ancestors; they bring songs which have been passed down the years from father

to son, from grandmother to grandchild. No song is a poor song which has stood the wear and tear of a period of time such as fifty years to centuries of use. Folk-song must be healthy and good to have stood this test; and, besides its perennial youth, it offers a range of emotions as varied as the human heart.

In addition to the new field thus opened to the American girls of longer residence, the newcomer now finds herself no more a mere seeker for opportunities, but a gift bearer. Girls singing these songs together find in themselves a better understanding, a warmer friendliness and a larger fellowship.

The purpose of the Girl Reserves "To Find and Give the Best," can well be expressed by helping girls to know the joy of music in any form. The average girl will sing or listen very gladly to music which expresses the feeling she cannot put into words and in this fact lies a very great opportunity for developing in her the highest standards for the beauty and appreciation of music. The value of singing should never be neglected by any adviser of girls. For the individual girl, singing or playing gives a real opportunity for expression. Therefore she should be taught the best of songs and music, for they make indelible impressions upon her. Too much thought cannot be given to the selection of music which is presented to younger girls. It should be the best, whether sung, played or mechanically produced. Often in sharing this music in the home, a girl is influencing a larger circle of girls, as well as the members of her family group.

For a group there is no greater welding force than singing together. If properly directed it can be an inspiration and a large factor in producing that desirable quality called "club spirit." So often when the remark is made that a group has wonderful club spirit, it is nearly always followed by the comment that they sing together unusually well. But such results cannot come by haphazard planning. They require careful study and planning in order to achieve the best standards.

Many advisers will feel that they cannot place music in its rightful place in younger girl programs because they are not technically trained, but a technical knowledge of music is not essential to interpret its place so that girls will enjoy it. An appreciation of music is essential and persistent effort must be made to attain the result desired. A good singing voice is a great asset in the leading of songs; three simple watch words for song leading are Attack, Pitch, Rhythm. No song if pitched too low or too high, will go well; without the proper rhythm, the song will drag or race ahead. If the attack is weak the girls who are being led will become uncertain and this results in failure, either through timidity or noise.

Because an adolescent girl's voice is in the formative period and not placed, the slightest chance of overstrain should be avoided. The adviser should choose songs well within the range of the particular groups of voices. The key should be tried on the piano, or if there is no piano, a Chromatic Pitch pipe should be used. This small but useful instrument is inexpensive and will be a boon in keeping the singers on the right key, especially when singing out-of-doors.

An adviser should know the song which she is about to lead and should feel the rhythm before starting, holding to it without swerving. The song leader and the accompanist should be in perfect unison both in their understanding of the time of the music and in the pace chosen by the leader. Even with the smallest group it is best to have one person lead the singing. Better rhythm is maintained through seeing someone actually beat out the time, and good spirit is created through watching the leader. In directing, the first beat of the measure is always indicated by the downward stroke, it has the heaviest accent. In 4-time the 3rd beat has a slighter accent. All movements should be clear, firm and concise.

That leader will receive the best response or attack, who exhibits sureness, poise and cheerfulness. The spirit of the leader does much to determine the spirit of the group.

Desirable Equipment for a Club Room.

It is desirable, whenever it is possible, that a girls' club room should be equipped with a good piano, which is in repair and tuned, and a Victrola, with a good selection of records. Music for the old songs, such as "Annie Laurie," "Way Down Upon the Swanee River," etc., should be available, and some of the popular songs. Not all that is popular is good, but it is always possible to secure "tuneful" late music from a reputable music house. Some musical comedy productions of the day have songs which the girls enjoy singing and they are more attractive than poor "jazz." It is suggested that the following hymnals and song collections should be used in work with Girl Reserves, and therefore should be available in girls' club rooms:

- A. Fellowship Hymnal.
The Womans Press, 600 Lexington Avenue, New York City.
- B. Association Music,
The Womans Press, 600 Lexington Avenue, New York City. Price 15c per copy. \$12 a hundred.
- C. Songs the Whole World Sings,
D. Appleton Co., New York City. Price \$1.25.
- D. Home Songs—a collection of old favorite songs,
Oliver Ditson, Boston, Mass. Price 75c.
- E. Folk songs of Many People,
The Womans Press, 600 Lexington Avenue, New York City. Price, \$2.75.
- E. Music for the National Girl Reserve Song.
"Keep the Home Fires Burning," key of G. Can be bought at any music store.
- F. Half Minute Songs by Carrie Jacobs Bond.
The Bond Shop—C. J. Bond & Son, Hollywood, Calif. Price 75c.
- G. Stories from the Operas.
- H. The Etude. Theodore Presser, 1712 Chestnut Street, Philadelphia.

Club Meetings:

Because the girls nearly always sing "something" the actual planning of the music is often left till the last or not done at all. As it is really one of the greatest psychological factors in bringing out the best in groups and individuals it should be as carefully carried out as the major activity of any meeting. It is well to have certain girls, who are definitely responsible for the music, arrange a program that will be in harmony with the club program emphasis for each meeting.

Pit Falls.

They are 1—No music on hand.

2—Not enough copies of the words.

3—No direction or continuity of program.

4—Weak leader.

5—Poor pianist.

6—Piano out of tune.

7—Poor typing or mimeographing of words.

8—Music of too ambitious character.

Secure a pianist; even though it is sometimes difficult, it is nearly always practicable to get a good one. Be able to give her the music before the last minute and have a thorough understanding as to when it is to be played. A program or cue sheet stating order of selections, number of verses, etc., is a help.

If music is to be used for rhythmic games or dancing it is most important that it be the best quality and that the musicians thoroughly appreciate the character of the music wanted. The success of the gymnasium class or a party should never depend on the chance playing of some boy or girl whose idea of rhythm may be different from the kind desired.

A suggested order for a regular meeting is as follows:

Begin with an informal song, using some popular music the girls know ; then use some Girl Reserve Songs while the members gather.

Opening of meeting:

Salute to the flag.

Song "My Country Tis of Thee."

Girl Reserve Code.

National Girl Reserve song.

Club Song, or Cheer.

Major Activity of Meeting:

Stunt:

Possibly a musical stunt, pantomiming or acting out a song like "The Old Oaken Bucket."

"Thank You" singing by the club members.

Conclusion:

Camp Songs:

Good rollicking songs are needed around the camp fire, as well as the more serious ones. Here is an opportunity for the originality of the group to play a big part in the writing of new camp songs. Featuring the locale, scenery or camp people, these songs are usually successful when written to the tune of a popular song.

Program Suggestions:

There are two kinds of songs which may be used with great effect in club work. First, well-known songs, patriotic and otherwise, which may be used for chorus work. Second, songs which may be "acted out."

For the most efficient use of the first, every group of girls should have either leaflets on which are printed the songs the girls should know, or inexpensive song books. Leaflets are preferable.

The following songs are good for chorus work and can easily be printed on a single sheet:

America
Star Spangled Banner
Battle Hymn of the Republic
Marseillaise
Auld Lang Syne
When Wilt Thou Save the People?
O Beautiful for Spacious Skies.
God of our Fathers

Song Stunts:

Girls find a great deal of fun and good times in taking a familiar song and dramatizing it while the music is sung off stage. It gives an excellent opportunity for the development of humor, ingenuity and quick thinking as well as a good deal of amusement. Any song with action and appropriate words can be used "to act out" like "Jingle Bells" or "Down by the Old Mill Stream."

The following songs may be "acted out" effectively. (See "the Woodcraft Manual for Girls" for music and words of some of them.)

"The Weasel in the Wood."

"My Man John."

(Characters: Master, My Man John, Lady Fair.)

"Roman and English Soldiers."

(Characters: Roman and English.)

"When I Was a Young Girl."

For program material, the following brief outline may be suggestive of topics to be developed by discussions or talks, or by illustration.

I. The national characteristics of music.

There are radical differences between the following: Spanish, French, Russian, English, Italian, Slavic, Flem-

ish, Chinese, American, Indian, Japanese. There are intimate connections between the historic life of the nation and the particular type and variety of its music.

II. Historic songs and their evolution:

- A. Folk songs.
- B. Historic patriotic songs, etc.
- C. The National Anthem of each nation—its history and service.
- D. Historic hymns—their birth, the national and contemporary history surrounding the period in which the great historic hymn was born.

III. The recourse to great music.

- A. Every Day Living.
- B. In Great Moments.
The Marseillaise and the French Revolution.
“Nearer My God to Thee” when the Lusitania went down.

IV. The Development of Music.

- A. Rhythm, melody, harmony.
- B. The place of the Troubadours.
- C. Counterpoint was probably invented by Dunstable, an Englishman in 1437. In the *sixteenth* century the law of counterpoint was probably substantially fixed. At this time came the Golden Age of music, church, chorale and madrigal. The *seventeenth* century saw the development of

1. Oratorios;

2. Dramatic Music.

First opera: Peri's “Euridice.”

Monteverde: Last half of the century.

Development of modern key system.

Development of solo voice.

Violin.

Arias.

Sonata.

Chorales of Mozart and Haydn.

The *eighteenth* century: The Work of Bach and Handel.

Recitative.

Concertos.

Symphonies (sonata forms)

Beethoven

Comic Opera

Mozart.

From Beethoven to Wagner, the Romanticists.

V. The evolution of instruments—harpsicord, clavicord, piano, organ, violin, etc.

Instruments in an orchestra:

A. Strings:

First and second violins, violas, violincellos, double basses.

B. Wood wind:

Flutes, piccolo.

C. Reed:

Oboes, tenors and basses.

Clarinets and saxophones.

D. Brass wind:

Tuba, trombone, trumpet, cornet, horn.

E. Percussion:

Kettle drums, triangles, cymbals.

The placement of these instruments and the reasons for so doing might be the basis of a very interesting discussion.

VI. What other nations are doing in the matter of music.

The song fests, the Eisteddfodds, the celebrated Choral Unions, the glee clubs and quartettes, the Leeds and Birmingham festivals, Bayreuth, the Sistine Choir, the

Bach Choir, Bethlehem, Pennsylvania, the National Conservatories of Paris, Brussels, Petrograd, London; the Prix de Rome. The common schools in France and Belgium teach the children on the street to read music as they read their primers. Columbia University is now in the process of organizing a school for the study of church music.

VII. Influence of music.

- A. In religion.
- B. In family life, e. g.,
 - 1. Italy.
 - 2. France.
 - 3. Germany.
- C. In college life.
- D. In hospitals.
- E. In kindergartens.

VIII. The development of mechanical devices for reproducing music, instrumental and vocal.

FOLK SONGS—SPIRITUALS.

Practically the only music in America which meets the scientific definition of folk song are the negro "spirituals." They are spontaneous outbursts of intense religious fervor and had their origin chiefly in camp meetings, revivals and other religious exercises, although a shower, a thunderstorm or the dampness of a furrow were sufficient to give birth to a hymn. The freest possible use was made of figures of speech often resulting in quaint and striking pictures. Many of them voice an unflinching belief in God and ultimate deliverance from sorrow, this latter aspect resulting in their sometimes being called "Sorrow Songs." Others strike a lighter, happier note.

Four steps are distinguished in the development of the folk-songs. "The first stage exhibits native African music, and may be seen in such a chant as that for the words, "You may bury me in the East"; the second is that of Afro-American music,

the great class "Steal Away to Jesus" being an example; the third stage shows a blending of Negro music with that of the foster-land as in "Bright Sparkles in the Churchyard"; the fourth shows American melodies affected by the Negro music, as in the songs of Stephen Collins Foster, such as "Old Folks at Home."

Another division of the melodies makes two classes of them, those which are the spontaneous expression of the Negro's own feelings, and those which, while now essentially Negro in character show some evidence of foreign origin. In the second group may be seen traces of European songs and dances, and adaptations of Methodist and Baptist hymns. Typical ones are, "My Lord, What a Morning," and "Nobody Knows de Trouble I've Seen." Sometimes, however, the note of triumph sounds with tremendous force, as in "Oh, Give Way Jordan," "In dat Great Gittin'-up Morning," and "Oh, den My Little Soul's Gwine to Shine." No one is yet able to say just how many of these melodies are in existence, for they have not all been collected.

There is a growing appreciation of the spirituals, and to-day wide use of them is being made on the concert stage. Chief among those who are responsible for dignifying them and giving them their rightful place as a real contribution to American music is the well-known Negro musician Harry T. Burleigh, whose arrangements are among the most delightful in existence to-day. "It was Burleigh's singing of the old melodies which in a great measure gave to Dvorak that contact with negro folk music which formed the background for the themes of his own creation in the "Symphony from the New World." The noted Negro composer Coleridge-Taylor also used many of them as themes for most interesting and beautiful transcriptions for the piano.

These folk songs, like all music that voices the inarticulate cries of the human heart, beautiful in their very crudity and simplicity, speak a language common to people of all times.

Those who sang them walked in the midst of darkness but all their struggling, groping, triumphing faith poured itself out into the world, to voice for people of every age the restless yearnings of the heart toward God. They are called "sorrow songs" and all the sorrow, all the agony, all the despair of life is in them; but, breathing through them, is a great faith; faith in the ultimate triumph of justice, faith in the glorious victory over death, faith in the final fullness of life which sounds triumphant in the strains:

"He arose, He arose, He arose from the dead,
And the Lord shall bear my spirit home."

The folksongs have already been used successfully with groups of girls who with intelligent understanding of them have soon grown to appreciate and to love them.

Collections:

Religious Folk Songs of the Negro.

Arranged by the Hampton Directors of Music,
The Institute Press, Hampton, Va. Price \$1.25.

Negro Spirituals.

Arranged by H. T. Burleigh,
G. Ricordi Co., 14 East 43rd Street, New York City.

Calhoun Plantation Songs.

Arranged by Emily Hallowell,
C. W. Thompson & Co., Boston, Mass.

For origin of folksongs see

Hampton Series—Negro Folk Songs.

Recorded by Natalie Curtis Burlin.

In four booklets. Arranged for male voices only,
but containing excellent descriptive material.

G. Schirmer, 3 East Forty-third Street, New York
City. Price, each book, 50c.

Folk Songs of the American Negro.

John Wesley Work.

Baptist Publishing Co., Nashville, Tenn.

Afro-American Folk Songs.

H. E. Krehbiel.

G. Schirmer, New York City.

GIRL RESERVE SONGS.*

There's a long, long trail a-winding
Into the land of my dreams,
Where friendship's fires are glowing,
And Faith's white star gleams,
There's a long, long line a-marching
Beneath a bright flag unfurled
For the girlhood of our country serves
The girlhood of the world.

There's a long, long shout of gladness
That rings across many lands,
For the Girl Reserves united
Stand with close clasped hands.
There's a stronger, truer friendship
Where'er their blue sign's unfurled,
For the girlhood of our country serves
The Girlhood of the world.

Tune: "The Butterfly Song" by Jessie Gaynor.

There's a friendly way waiting
For all girls every where—
While our life's in the making
We will mould it with care.

Chorus:

We'll find and give beauty,
We'll build day by day
For a glorious future,
By the Girl Reserve Way.

* These songs have been collected from many sections of the country. They have been written by individual Girl Reserves and by groups. Some have been chosen as prize songs in contest. To all authors the Editors extend their thanks.

We will grow strong and healthy
In our work and our play,
Just by using our Knowledge
Of the Health Laws each day.

We'll be ready for Service
In our friendships be true—
We will try to be cheerful
When the hard things we do.

Tune: Vassar Marching Song (1915).*

Across the hills and plains from sea to sea,
O Girl Reserves, to thee we bring the faith
Of Student Club girls, strong and loyal;
Eager in serving others day by day;
Pledged to laugh and live, and lift,
And keep thy vision true
Along life's way.

And when the months have passed
And we're far away,
O Girl Reserves, the thought of thee
Will bring us near in spirit to each other;
Challenging to further effort through each day;
Spurring on to do and dare,
And keep thy vision true
Along life's way.

Tune: The Banjo Song—Sidney Homer.

From East to West, from North to South,
The whole wide world around,
The girls of every race and clan
Unite thy praise to sound.

* Music included in the Collection of Vassar Songs.

O! Girl Reserves, thy spirit true
We'll share with all the rest
And strive with girls of all the world
To find and give the best.

'Neath thy banner we will stand
Forever strong and true.
Our purpose firm we'll ever keep
And pledge ourselves anew.

O! Girl Reserves! United!
To thee our best we bring
And daily strive to ever be
True daughters of the King,
True daughters of the King,
The King!

Tune: "Alma Mater" of Cornell University.
From all corners of the world,
Come the Girl Reserves,
The banner held on high unfurled,
Loyalty preserves.
Lift it higher, ever forward.
Surely it the best deserves.
Give the signal and the forward,
Hail! The Girl Reserves!
Comes each girl with high endeavor—
Comes to do her best.
She'll not falter nor will waver,
In her earnest quest.
She will stand for truth and honor,
Sturdy in the strongest gale,
Place the laurel wreath upon her,
Girl Reserves! All Hail!

Tune: Battle Song of Liberty.
We're a union strong and loyal,

Of girls striving ever for right,
Just girls, but girls with a purpose,
To work with our might,
Our slogan's "To face life squarely,"
Be earnest sincere at all times,
And day by day
Show the Y. W. C. A.
We're a credit to their far reaching lines.

Chorus:

And here's to those who'll join us,
Faithful and true,
Here's to our Triangle,
Of white and blue,
And here's to all our members,
Honor bright Reserves,
Here's three cheers for Girl, Girl, Reserves.

Tune: "Blowing Bubbles."

Girl Reserves are always happy
Doing what they know is right,
Always on the square,
Ever shunning wrong,
And helping other girls along.
Always, always cheerful,
They are never sad,
Come and be a G. R. with us,
And you always will be glad.

Tune: "Micky."

Girl Reserves, Girl Reserves,
With your banner of wondrous hue,
With your working and no shirking,
There's a lot of happiness—
Lots of loyalty, too.
Good times in the summer and in the winter, too.

Girl Reserves, loyal Girl Reserves,
Can you blame anyone for wanting
To meet with you?

Tune: "When You Come Back."

We are the girls of world wide fame—
Girl Reserves, that is our name—
Tall, short, fat girls and thin,
Girl Reserves sure does take them all in.
You don't need money, you don't need pearls,
Anybody, everybody, just so you're girls,
For we are here and we are there—
Girl Reserves—we're every where.

Chorus:

Early to bed and early to rise
Makes a girl healthy, wealthy and wise.
We like our work, we like our play,
We like to do it all every day,
And next July when to camp we go
We'll sing Yankee Doodle Do!
For we are here and we are there—
Girl Reserves—we're every where!

Tune: "Varsity."

Girl Reserve, Girl Reserve,
Who are, who are, who are we?
Who are, who are, who are we?
Girl Reserve, Girl Reserve,
We are, we are, we are, we are
Girl Reserve.

Tune: The chorus of "Dear Old Pal of Mine."

Oh, how I love you,
Triangle of Blue,
Where girls may meet in bonds of friendship true,
Body, Mind and Spirit,

Honor and revere it,
Now loudly cheer it,
Triangle of Blue. (cheer)

Tune: "Rig-a-Jig-Jig."

Key of C.

As I was walking down the street—
Heigh-o-heigh-o-heigh-o-heigh-o!
A pretty girl I chanced to meet—
Heigh-o-heigh-o-heigh-o!
She said she was a Girl Reserve,
A Girl Reserve, a Girl Reserve.
She said she was a Girl Reserve,
And wanted me to join, with a
Rig-a-jig and away we go;
Away we go, away we go,
With a rig-a-jig-jig and away we go
To join the Girl Reserves.

Tune: "Three Blind Mice." (Round.)

Key of D.

Girl Reserves, Girl Reserves,
Happy are we. Happy are we.
Jolly good-will is the entrance key,
If you don't believe it, just come and see,
And if you come you will always be a Girl Reserve.

Tune: "Smiles."

There are girls in California,
There are girls in China, too.
There are girls in far away Australia,
Who are wearing this blue triangle.
Girls of France, and even girls of India,
O'er the whole wide world where e'er you stray,
Are now wearing this same blue triangle,
Of the Y. W. C. A.

Tune: "Good Morning, Mr. Zip, Zip, Zip."

Key of G.

We are the young employed Girl Reserves,
And we come from every part of town.
Each Wednesday evening of the month,
You know where we'll be found.
Ready for service,
And loyal to friends,
We try to keep the code,
From beginning to end,
And what is more we all enjoy
The hikes and parties in it.
We never waste a minute.
That's why we love the Girl Reserves.

Tune: "Around Her Neck She Wears a Yellow Ribbon."

Key of D.

Upon her arm she wears a Blue Triangle,
She wears it in the winter and the summer, so they say,
And if you ask the reason why she does it,
She'll tell you she's a member of the Girl Reserves.
Girl Reserves—Girl Reserves!
So give her all the credit she deserves,
For on her arm she wears a blue triangle,
Because she is a member of the Girl Reserves.

Tune: "Fritzie Boy."

Key of A Flat.

Keep the code, Girl Reserves; keep the code, Girl Reserves,
Each day as you go your way, be loyal, be loyal.
Would you face life squarely, too,
Service give, in all be true.
Do you want to find the best and give it to the rest,
Then keep the code, Girl Reserves.

This is a good song to sing to advisers. It is written to the tune of "Boola Boola."

Miss.....Miss.....
We are singing, praises ring'ng,
We will never find your equal
Miss.....here's to you!

Y. W. C. A.,
We are singing, praises ringing,
We will ever loyal be,
Y. W., here's to you!

SONG OF THE GIRL RESERVES.

Dedicated to the Girl Reserves.

(1)

We are the jolly Girl Reserves;
Ready we are to-day to serve.
Earnest in purpose, loyal to friend
Girls on whom you may depend,
Serving our dear triangle blue.
Loyal we are to Truth anew—
Earnest, honest and our slogan:
"Face life squarely."

(2)

Every summer we go camping and have lots of fun—
Tennis, swimming, games and hiking keep us on
the run.
Work and play, combined together,
Gives us lots of pep.
Hip! hep! hip! hep! hip! hep!
Girls, let's keep in step.
We are the jolly Girl Reserves—
Ready we are to-day to serve.

SONG OF THE GIRL RESERVES

DEDICATED TO THE GIRL RESERVES

WORDS BY MARY TEASDALE (*Girl Reserve*)

MUSIC BY MARY SILVA TEASDALE

The musical score is written for piano and voice. It consists of five systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a grand staff (treble and bass clefs). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the vocal line.

We are the jol-ly Girl Re-serves, Read-y we are to-day to serve,

Earn-est in pur-pose, loy-al to friend, Girls on whom you may de-pend,

Serv-ing our dear tri-an-gle blue, Loy-al we are to Truth a- now,

Barn - est, hon - est, and our alo - san... Face life square-ly." *Fine*

Ev - 'ry sum - mer we go camp-ing And have lots of fun;

Ten - nis, swim-ming, games and hik - ing Keep us on the run.

Work and play com - bined to - geth - er Give us lots of pep! *3va.*

Hip! hep! hip! hep! hip! hep! Girls, let's keep in step.

D.C. al Fine

3

Earnest in purpose, loyal to friend;
 Girls on whom you may depend,
 Serving our dear triangle blue,
 Loyal we are to Truth anew.
 Earnest, Honest, and our slogan:
 "Face life squarely."



THESE hymns are given into the hands of Girl Reserves with the hope that every Girl Reserve everywhere will learn to know and love them as do the Girl Reserves who have chosen them. The music for them can be found in Fellowship Hymns and "Association Music."

HYMNS.

Girls thoroughly enjoy singing hymns that are inspiring and beautiful, like the selections in "Hymns for Girl Reserves." Usually the music will be more effective and the rhythm better sustained if the tunes are played at a pace which is fairly brisk. The music should be kept from dragging, especially in the last verse. Never let the girls feel they are tired of singing hymns because of the psychological effect of a lagging end. Hymns like "Father of Lights" and "O Beautiful for Spacious Skies" add greatly to the impressiveness of initiation or recognition services, particularly if the girls wear vestments or are all dressed in white. For Grace before meals, choose a hymn that the girls all know, such as "Holy, Holy, Holy," "Day is Dying in the West" or "Joy to the World"; use just one verse and an "Amen."

"Fellowship Hymns" and "Association Music" may be ordered from The Book Shop, 600 Lexington Avenue. Price, fifty cents and fifteen cents each.

HYMN OF THE LIGHTS.

Father of lights, in whom there is no shadow,
Giver of every good and perfect gift;
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift.
Glad for the cause that binds our lives together.
Through Thee united, worshipping as one.
Glad for the crowning gift that Thou has given,
Sending to light the world, Thine only Son.

Light of the world, through whom we know the Father!
Pour out upon us Thine abiding love,
That we may know its depth and height and splendor;
That heav'n may come to earth from Heav'n above.

Thou art the Christ! To Thee we own allegiance.

May our devotion sweep from sea to sea,
Even as we, the gift from Thee receiving,

Joyfully minister that gift for Thee.

Association Music, page 4.

WHEN MORNING GILDS THE SKIES.

When morning gilds the skies,
My heart awaking cries,

May Jesus Christ be praised
Alike at work and prayer,

To Jesus I repair;

May Jesus Christ be praised!

Whene'er the sweet church bells
Peals over hill and dale,

May Jesus Christ be praised!
O hark to what it sings,

As joyously it rings,

May Jesus Christ be praised!

In heaven's eternal bliss
The loveliest strain is this,

May Jesus Christ be praised!
Let earth, and sea, and sky,

From depth to height reply,

May Jesus Christ be praised!

Be this while Life is mine,
My canticle divine,

May Jesus Christ be praised!
Be this the eternal song,

Through ages all along,

May Jesus Christ be praised!

Fellowship Hymns, page 10.

REJOICE, YE PURE IN HEART.

Rejoice, ye pure in heart,
Rejoice, give thanks and sing;
Your festal banner wave on high,
The cross of Christ your King.

Refrain

Rejoice, Rejoice,
Rejoice, give thanks and sing.

Bright youth and snow-crowned age,
Strong men and maidens meek,
Raise your high, free exulting song,
God's wondrous praises speak.

With voice as full and strong
As ocean's surging praise,
Send forth the hymns our fathers loved,
The psalms of ancient days.

Yes on, through life's long path,
Still chanting as we go;
From youth to age, by night and day,
In gladness and in woe.

At last the march shall end,
The wearied ones shall rest;
The pilgrims shall find their Father's house,
Jerusalem, the blest.

Fellowship Hymns, page 28.

MY GOD, I THANK THEE.

My God, I thank Thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

I thank Thee, too that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round;
That in the darkest spot of earth
Some love is found.

I thank Thee, Lord, that Thou has kept
The best in store;
We have enough, yet not too much,
To long for more;
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast.

Fellowship Hymns, page 309.

FOR THE BEAUTY OF THE EARTH.

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies—
Christ, our God, to Thee we raise
This our hymn of grateful praise.

For the beauty of each hour,
Of the day and of the night,
Hill and vale, and tree and flower
Sun and moon, and stars of light—
Christ, our God, to Thee we raise
This our hymn of grateful praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild—
Christ, our God, to Thee we raise
This our hymn of grateful praise.

For Thyself, best Gift Divine!
To our race so freely given;
For that great, great love of Thine,
Peace on earth, and joy in heaven—
Christ, our God, to Thee we raise
This our hymn of grateful praise.

Fellowship Hymns, page 311.

O BEAUTIFUL FOR SPACIOUS SKIES.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat

Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Association Music, page 9.
Fellowship Hymns, page 266.
Music by S. A. Ward.
Words by Katharine Lee Bates.

FAITH OF OUR FATHERS.
Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy,
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate

If they, like them, could die for thee!
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, God's great power
Shall soon all nations win for thee;
And through the truth that comes from God
Mankind shall then be truly free.
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to thee till death.

Fellowship Hymns, page 176.

LEAD ON, O KING ETERNAL
Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home;
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet amen of peace;
For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy,
Thy heavenly kingdom comes.

Lead on, O King Eternal,
We follow not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
Thy crown awaits the conquest;
Lead on, O God of might.

Association Music, page 26.

FLING OUT THE BANNER

Fling out the banner! Let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Saviour died.

Fling out the banner! Angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the love Divine.

Fling out the banner! Heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

Fling out the banner! Let it float
Skyward and seaward, high and wide,
Our glory, only in the cross;
Our only hope, the Crucified!

Fling out the banner! Wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

Fellowship Hymns, page 264.

LIGHT OF THE WORLD, WE HAIL THEE

Light of the world, we hail thee,
Flushing the eastern skies!
Ne'er shall darkness veil thee
Again from human eyes;
Too long, alas! withholden,
Now spread from shore to shore;
Thy light, so glad and golden,
Shall set on earth no more.

Light of the world, thy beauty
Steals into every heart,
And glorifies with duty
Life's poorest, humblest part;
Thou robest in thy splendor
The simple ways of man,
And helpst them to render
Light back to thee again.

Light of the world before thee,
Our spirits prostrate fall;
We worship, we adore thee,
Thou light, the life of all;
With thee is no forgetting
Of all thine hand hath made;
Thy rising hath no setting,
Thy sunshine hath no shade.

Light of the World, illumine
This dark land of thine,
Till everything that's human
Be filled with what's divine;
Till every tongue and nation,
From sin's dominion free,
Rise in the new creation
Which springs from love to thee.

Association Music, page 3.

JESUS CALLS US, O'ER THE TUMULT

Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, Christian, follow Me!

Jesus calls us, from the worship
Of the vain world's golden store;
From each idol that would keep us,
Saying, Christian, love Me more!

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
Christian, love Me more than these!

Jesus calls us! By Thy mercies,
Saviour, may we hear Thy call;
Give our hearts to Thine obedience,
Serve and love Thee best of all!

Fellowship Hymns, page 140.

NOW THE DAY IS OVER

Now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal across the sky.

Jesus give the weary
Calm and sweet repose;
With Thy tenderest blessing
May our eyelids close.

Grant to little children
Visions bright of Thee;
Guard the sailors tossing
On the deep, blue sea.

Comfort every sufferer
Watching late in pain;
Those who plan some evil
From their sins refrain.

Through the long night-watches
May Thine angels spread
Their white wings above me,
Watching round my bed.

When the morning wakens,
Then may I arise,
Pure and fresh and sinless
In Thy holy eyes.

Fellowship Hymns, page 36. Association Music, page 24.

AT EVEN, ERE THE SUN WAS SET
At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more 'tis eventide, and we
Oppressed with various ills, draw near,
What if Thy form we cannot see,
We know and feel that Thou art here.

And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

O Saviour Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

O Saviour Christ, Thou too art Man,
Thou has been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide!

Thy touch has still its ancient power;
No words from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

Fellowship Hymns, page 33. Association Music, page 25.
Music by W. H. Jude. Words by the Rev. Henry Twells, M.A.
Used by the kind permission of the proprietors of "Hymns Ancient and Modern."

DAY IS DYING IN THE WEST

Day is dying in the west;
Heav'n is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

Refrain

Holy, Holy, Holy, Lord God of Hosts!
Heav'n and earth are full of Thee,
Heav'n and earth are praising Thee,
O Lord Most High!

Lord of Life, beneath the dome
Of the universe, Thy home,
Gather us, who seek Thy face,
To the fold of Thy embrace.
For Thou art nigh.

While the deepening shadows fall,
Heart of Love, enfolding all,
Through the glory and the grace
Of the stars that veil Thy face,
Our hearts ascend.

When forever from our sight
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise,
And shadows end!

Fellowship Hymns, page 39. Copyright, 1877, by H. J. Vincent.
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PEACE I LEAVE WITH YOU

Peace I leave with you,
My peace I give unto you.
Not as the world giveth,
Give I unto you.
Let not your heart be troubled,
Neither let it be afraid.
Peace I leave with you,
My peace I give unto you.

Association Music, page 27.

Music for Younger Girls

Assembly Songs, Vol. I, is a collection of exceedingly good songs suitable for a group that has been singing together for a little while as well as for those who can do more accomplished work.

A Rose Song, by Horatio W. Parker.

Published by the H. W. Gray Company, 2 West Forty-fifth Street, New York City.

The Golden Carol, arranged by J. Stainer, published by the H. W. Gray Co.

An interesting old Christmas Carol.

May. Words by Leigh Hunt, music by Carl Bush. Three voices; cantata for children's voices and orchestra.

Kookoorookoo, and other songs, by Christina Rossetti.

Published by H. F. W. Dean & Sons, The Year Book Press, Ltd., 31 Museum Street, London.

Charming for young or old in unison, providing one has a desire to discover with Christina Rossetti what to do "If a pig wore a wig" or delve with her into incontrovertible scientific facts, such as "A Pin has a head but has no Hair." In this collection we find the most skilled musicians of England chronicling in melody the fact that "A Codfish has a silent sound however that may be."

Year Book Press Series of Unison and Part Songs, published at 31 Museum Street, London, W. C. I., to be had through H. W. Gray Co., 2 West Forty-fifth Street, New York City.

Reapers Music: Thomas Dunhill
Words: Henry Knight

No. 74—Year Book Series.

Good for Study of Enunciation and Time.

Holly and Ivy Girl.....Arrangement: Charles Wood
Words: John Keegan

No. 123—Year Book Series

An Irish Folk Song.

The Fairies Music: C. H. H. Parry
Words: A. M. Champneys

No. 96—Year Book Series.

A merry two-part song for young voices—excellent for time drill.

The Sky In a Pool..... Words: Antonia R. Williams
Music: Thomas F. Dunhill

No. 57 in the Year Book Series.

A very pretty song for any little person who would "Like to fly up and down the sky and bathe in its lovely blue."
Ripple On..... Words: A. M. Champneys
Music: C. H. H. Parry

No. 94 in the Year Book Series.

An optimistic unison song worth study.

Older Groups

Half Minute Songs.....Carrie Jacobs Bond
Published at the Book Shop, Fine Arts Building, Chicago, Ill.

A fascinating group of tiny six measure songs with such lines as this: "To understand a sorrow you must have one all your own." "A man who finds success looks sometimes when he is tired." "I would rather say 'You're welcome' once than 'thank you' a thousand times," and best of all "Ain't it good that what they say can't hurt you unless it's true."

Oh Captain, My Captain.....Words: Walt Whitman
Music: Chas. H. Lloyd

No. 145 in the Year Book Series.

Good study of dramatic expression in unison.

When Dawn Appears.....Music: Baker
Words: Edward Oxenford

No. 8 in the Year Book Series.

Smooth flowing melody, good for study of light and shade.

In Praise of Neptune.....Music: John Ireland
Words: Thomas Campion

No. 46 in the Year Book Series.

Good for precision of attack and time.

A Contented Mind.....Music: Hubert C. Parry
Words: Silvester
(1563-1618)

No. 18 in the Year Book Series.

Fine words—Fine music.

A Lake and a Fairy Boat.....Music: Dunhill
Words: Tom Hood

No. 53 in the Year Book Series.

Good practice for young melodious voices.

You'll Get There.....Music: C. H. H. Parry
No. 95 in the Year Book Series.

A rousing song which keeps on hoping that "the sun will rise."

Hie Ho Daisies and Buttercups.....Words: Jean Ingelow
No. 11 in the Year Book Series.

A cheerful time study.

The Way to Success.....Words: Parry
No. 43 in the Year Book Series.

Two part song. A gay little word of advice to boy friends.

The Ride of the Witch.....Words: Robt. Herrick
Music: Charles Wood

No. 79 in the Year Book Series.

Two part song. Good practice for speedy rendition.

Semi-Difficult Class

Hie Away, Hie Away.....Music: C. H. H. Parry
No. 44 in the Year Book Series.

Poets Song.....Words: Alfred Tennyson
Music. S. P. Waddington

No. 33—Year Book Series.

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Music for Older Girls

Assembly Songs, Vol. I, Hollis Dann. Published by the H. W. Gray Company.

It Was a Lover and His Lass, by Morley. Published by the H. W. Gray Company.

Loch Lomond, Old Scotch. Published by the H. W. Gray Company.

Hark! Hark! the Lark—Schubert. Published by the H. W. Gray Company.

Welcome to Spring—Mendelssohn. Published by the H. W. Gray Company.

Who is Sylvia, by Schubert. Published by the H. W. Gray Company.

The foregoing are all solos but could well be sung in unison. After the Rain, by Pinsuti, two part song and soprano solo.

Published by the H. W. Gray Company.

The Lord Is My Shepherd; two part—Smart. Published by the H. W. Gray Company.

The Swedish Peasants' Wedding March; two part, by Soderman. Published by the H. W. Gray Company.

Wanderer's Night Song; two part—Rubenstein.

O Wert Thou in the Cauld Blast; two part, by Mendelssohn.

The Sabbath Morn; two part, by Mendelssohn.

O'er the Waters Gliding—Offenbach.

O How Amiable Are Thy Dwellings; two part, by Maunder.

The Three Chafers; four parts, by Truhn.

A charming book of "Song Dances" by W. Bendall. Published by Novello; to be obtained at the H. W. Gray Company.

"The Visit of Socrates and Athene" by Mark Andrews; a commencement cantata.

For the Experienced Choral Union.

Assembly Songs, Vol. I, by Hollis Dann. Published by the H. W. Gray Company.

Semi-Difficult Music for More Advanced Girls.

Mistress Mary (Assembly Songs, Vol. I); three part song, by G. A. Macirone.

Creation's Hymn; three part song.

The Maiden of the Fleur de Lys; three part, by Sundenham; unaccompanied.

A Legend of Bregenz, by W. Bendall. Published by H. W. Gray Company. A spirited legend giving dramatic opportunity.

The Pied Piper of Hamelin, by A. Cyril Graham. Published by the H. W. Gray Company. A cantata for chorus. S. S. A. solo and orchestra or piano.

CHAPTER XIV.

CAMPS FOR GIRLS

The Value of Camps.

LIVING in the open air, with the body in exercise, the irritating action of the brain is set at rest; little things seem big enough, and great things no longer portentous; and the world is smilingly accepted as it is."—(R. L. S.)

A camping experience should be the privilege of every girl, for an outing camp is a place where adolescence has a chance for natural, simple, unforced development, and such is the great need of girls who are living in a time when the majority of them are pushed rapidly on into a whirl of experiences and activities. A camp for teen-age girls is of value to the individuals and what they acquire there is later expressed in the work and the life of the organizations they represent.

A girl from the city becomes acquainted with a physical, rather than a mechanically artificial world; a girl from the country gains a deeper, more intelligent and spiritual appreciation of the wonderful common, every-day things which are about her. Girls learn to know and appreciate the beauty of flowers, trees, stars, ferns, and the joy of living out of doors. Girls clad alike, in middies and camp clothes, must make good on the basis of their own merits. They learn tolerance and cooperation and normal friendliness with girls outside their particular crowd.

Camp is a place where girls learn to practice the principles of idealistic community living, of doing unto others as they would have others do unto them.

A girl sheds all sham with her hair puffs, and God and the things that matter most mean much to her; she tries to be her best self. A camp of high standards helps girls develop a sense of pride in the neatness of their personal appearance, in the care of tents and beds, in being prompt at meals and meetings, and in being thoughtful of others. Camp life helps to build stronger bodies and arouses a desire to keep physically vigorous.

Camp means the experiencing of new adventures. For most girls, a hike out of camp for over night, away from beds and tents and mirrors, is a real experience. The facing of the night (as a girl does on a bed she has made from pine needles or leaves or grass), when the world seems all stars and sky above, usually means the overcoming of some hidden, often not recognized sensation of strangeness or timidity. It is a competing of human emotions against the great unknown spaces of nature at night. She lies down feeling insignificantly small in the midst of a magical starlit world; she rises in the morning to a world of familiar divisions of sky and earth and surrounding horizon and is filled with a spirit of brave conquest over the unknown mysteries of a night. Such experiences add real stamina to a girl's character and give her a reserve supply of grit, which will make her more truly fitted to face life squarely.

Camping out is one of the greatest means of bringing to girls a realization of what "abundant life" means. No camp is thoroughly successful which does not offer some such opportunities as these: to help clear a space and build a rock fireplace, to build a dam in a stream, to make a little brush house in the woods, to mark a new trail, all such feats help camp fulfill its purpose in the building of a girl's life.

It should offer not only the spiritual experience of the majesty of a world which for days and years she has accepted unquestioningly but it should mean the development of resourcefulness through the overcoming of obstacles and the acquiring of a sense of power in the accomplishing of new feats. Where-

ever possible the girls in camp should build or make or create something.

The value of summer camps to the girls' work of an association, as well as to the individual girl, is so great that no association should be without some provision for camping activities for its girls.

Camp girls make the best kind of nucleus for the organization of new clubs. Such clubs start on a foundation of intense loyalty and self-assumed responsibility upon the part of the girls.

The results of a summer camp to organized club work are invaluable; camp girls gain an excellent knowledge of the value and fun of group spirit, group action and group loyalty. These girls may be depended upon to keep a club up to the best standards of spirit and action.

Organized club work also has a reciprocal value to camp life, for a camp made up of club girls has a "head start" in getting under way.

There are two kinds of camps; a well equipped permanent camp, or an informal, week-end or short term camp. Each has its place in a program of activities for Girl Reserves. (The "Woodcraft Manual for Girls" has invaluable directions for planning and carrying out the informal camp.)

The Problems of Camp.

Financing a Camp.

An Association planning a summer camp should first form a committee which will determine the approximate cost of "set up," and then be responsible for securing this initial amount. After a camp is set up it should be self-supporting. To keep expenses down at the start, each girl may furnish her own bedding and, if necessary, may even bring her own knife, fork, spoon, plate, cup, saucer, a dish towel and a glass of jelly. (For a simple camp budget, see pamphlet "Summer Camps," issued

by Community Service Incorporated, 1 Madison Avenue, New York City; price, 30 cents.)

The daily work of the camp, such as dish washing, table setting, serving, preparing of vegetables, wood gathering, if done by the girls, saves paid labor, and helps the camp fulfill its end as a place of training.

The cost per girl by the week should be estimated as reasonably as it is possible to have it and still cover the running expenses of a season. Data collected shows municipal and association camps financially self-supporting on fees ranging from \$5 to \$7 a week per girl.

NOTE: A camp committee can not plan to save money in the providing of essentials; i. e., plenty of food and sanitary living arrangements. A camp does not need to be luxurious, but it should comply with the best standards of sanitation and living.

Location of a Camp.

The requirements are as follows:

It should be convenient for the transportation of girls and supplies and yet not too close to a town or a resort. (Extensive transportation will help to keep a camp from being self-supporting.)

It should be a place of beauty, furnishing a change of scenery and a change of climate from that of home if possible.

It should have sufficient level space for games, group sports and gatherings.

There should be a sufficient supply of pure water for drinking and bathing and the land should have sufficient slope to insure drainage and sanitation. Selecting a site necessitates expert investigation.

Some usable locations are:

An informal summer resort leased before or after its season.

Mountain farm or country home.

Government land leased on low yearly payments.

Equipment of a Camp.

The permanent buildings required are: A stout warehouse, preferably tin lined; a well-screened dining room (not essential at the start, but desirable); a lodge, some cabins or wooden platforms for tents, which are set up each summer; some place should be provided where all garbage and refuse can be burned or buried. Sleeping accommodations: There should be single beds only. Iron beds are by far the best investment, as canvas cots will not stand the strain for long and will soon have to be mended or replaced entirely. In dry climates, girls often sleep on beds, which have been arranged in order, outside of the dressing tents or cabins. **Suggestive miscellaneous equipment:** Where water is not piped, there should be plenty of water buckets, a water proof hogshead with tight fitting lid to hold supply of cooking water, a good supply of folding lanterns and candles, hooks to hang clothes on, rope, hammer, nails, axe, saw, wash basins, hammocks, Japanese lanterns for special decorations, a swing, a drum, a bugle or hunter's horn, clear mirrors, make up and "togs" for stunts, pop corn, musical instruments, paper, pencils, pins, card board and paint, games and an athletic equipment, dish towels, mosquito netting, brooms, flags, first aid supplies for emergency use, such as cuts, sprains, bruises, sunburn, bites, poison oak, poison ivy, colds, etc.

Camp Organization.

The personnel should include a camp director, who is the last authority on any subject, a business manager, a good tempered, competent cook and assistants, if necessary a nurse, a physical director, a handy man-about-camp, and enough counselors (secretaries, club advisers or college girls) to have one in charge of every ten to fifteen girls).

Responsibility for planning and directing music, dramatics, handicraft and nature study, the leading of Bible or discussion

groups, and many other activities of the camp should be assigned to counselors, or special leaders.

The Girls' Share in Organization.

The camp is divided into units, called companies, tribes or any other suitable name, with a counselor for each unit. Each unit elects one girl as its lieutenant or chief or chairman. These chosen girls, one from each company, form the girls' executive council of the camp. With the leaders' council they are responsible for helping to maintain the best kind of camp spirit, and they help to set up and carry out camp government and necessary regulations. They may elect one from their group as their president or chief of the camp.

Responsibility for camp activities should be shared by all. Two methods of accomplishing this are suggested:

(a) Each division, or unit, is responsible for one activity of camp, such as the camp paper or the bon fire, etc., in rotation by the day or week, according to the size of the camp and the length of time.

(b) Each company, or unit, elects one of its members to serve permanently on each of the various committees of camp activities, thus, there will be as many members on each committee as there are units in camp. Each committee then elects one of its members as chairman for that activity. A counselor, or adviser, should be appointed to serve with each one of these committees. The following activities should be provided for:

Good government (provided by girls' executive council).

Camp paper.

Citizenship records (camp honors and awards).

Athletic council.

Ground squad (clean camp grounds, provide fuel, post office, etc. This squad may delegate work to others).

Camp Activities.

A camp should have a daily and weekly schedule of events which will provide a wholesome variety of things to do; the events must be suitable for the surrounding and climate. Ac-

tivities acceptable in one part of the country are not always usable in another. A day's schedule should include: morning plunge and setting up exercises, flag raising and short informal assembly, Bible or discussion hour, directed games and athletics, hikes and water sports, nature study walks, handicraft, rest hour, camp fire. There should be some time left free for playing at will beside a stream or dreaming under the trees, but too much of such free time will result in "loafing" around and will quickly spoil the morale of camp.

Prompt attendance at all regular calls should be the rule of every well organized group. Events should be announced by a bugle or horn which can be heard all over camp.

A General Program for a Day at Camp.

The suggested program here given is intended first of all for vacation camps with different groups for one week or two week intervals. It would do equally well for all-summer camps.

An Ideal Day Includes:

Swedish Drill,
Flag Raising Exercise,
Discussion Hour,
Rest Hour,
Camp Fire,
World Fellowship,
Devotions.

A Day's Program by Hours:

7:00—Bugle Call.
7:30—Flag Raising.
7:40—Breakfast.
8:30—Formal Inspection.
9:00—Morning devotions and notices.
Observation Class.
9:30 to 10:00—Swedish Drill.
10:00 to 11:30—Recreation.

11:30 to 12:30—Discussion.
12:30—Lunch.
1:30 to 2:30—Rest Hour.
2:30 to 5:30—Recreation.
5:45—Dinner.
6:30 to 7:00—Singing.
7:00 to 9:00—Camp Fire or Evening
Recreation.
9:00—Taps.

The Camp Paper.

Its aim is to promote camp spirit by creating the best kind of public opinion.

It offers a good chance for editorials by girls and leaders.

It is a record of camp events and a place for announcements.

It is a reporter of camp jokes and a creator of camp mirth.

A paper is an indispensable part of camp life.

A Camp Civic Center.

This may be very attractive and become one of the popular places of camp. The following may be found there:

A bulletin board, which is fastened to a tree; it should be an artistic part of the surroundings. A board covered with green burlap and decorated with fresh leaves or ferns is attractive. Camp schedules and announcements, citizenship record honor lists, and a poem or thought for the day may be posted there.

The library should have good stories of adventure and romance in the out-of-door, a few classics, some boarding school stories, poems, and nature study books (see the Girl Reserve book list).

The camp guest book or "log" may be kept in the library. This contains all the names of the girls of the camp and their guests.

The Camp Store.

The camp store should open at regular hours, preferably

after dinner. It may be set up in some stout packing boxes. Suggested articles for sale are personal necessities, such as pins, thread, postal cards, stamps, and a few things to eat, such as fruit, graham cookies, chocolate bars and marshmallows. These are better than rich cakes and candies (see "Suggestions for a Food Program to Be Used in a Girls' Camp," page 581).

Inspection.

Inspection of group cabins or tents, beds and all camp premises may be made an impressive daily ceremony. The right atmosphere is largely created through the bearing and efficiency of the inspecting party. This should include the camp director, one other leader and one or two girls who have won camp distinction. The Girl Reserve salute may be effectively used. The members of each company or unit line up or stand by their beds. As the inspecting party arrives, the girl lieutenant, or chief of the unit, gives the command for attention and the Girl Reserves salute. The salute is held throughout the inspection. The inspectors return the salute.

At evening camp fire, some recognition is given the company having had the best results at morning inspection. A Girl Reserve flag may be awarded, which the company may display from their cabin or tent the following day. This goes each day to the deserving company.

Flag Raising.

Have the girls march briskly from inspection to the flag pole, or a place of gathering, where the flag can be held by color bearers. Give the salute to the flag and sing the "Star Spangled Banner." The Christian flag and Girl Reserve flag may also be honored.

Suggested Flag Raising Exercise.

The following flags are needed for this exercise:

The Christian Flag,

The Star Spangled Banner,

The Flag of Great Britain,
The Flag of France,
The Flag of Italy,
The Flag of Belgium,
The Flag of Russia,
The Flag of China.

These flags are very easily procurable in size two by three feet, which is perfectly satisfactory, but not as effective as the five by eight feet size, where that can be found. When the very small flags have to be used some added detail in the way of costume or any other effective decoration might help the little ceremony.

The exercise is conducted as follows:

The First Morning: Raise the Christian Flag above the Stars and Stripes; sing one stanza of "The Church's One Foundation," or any other appropriate hymn, and all stanzas of "The Star Spangled Banner."

The Second Morning: Raise the Christian Flag and the Star Spangled Banner as before, and have the "Honor Girl" of the previous day carry the flag of Great Britain; sing one stanza of "The Star Spangled Banner" and one stanza of "God Save the King" or "Rule Britannia." "Rule Britannia" is not as easy to find in lists of National Anthems, but it has far more spirit than the other.

The Third Morning: Honor the Star Spangled Banner and the French flag in the same way.

The Fourth Morning: Honor the Star Spangled Banner and the Belgian flag in the same way.

Continue morning by morning until all the flags above mentioned have been honored, and on the last day or on some especial day at camp, have a real flag rally with "Honor Girls" carrying all the different banners and have all the anthems sung. The songs suggested here are available in booklet form, published by the Schirmer Company, for twenty-five cents. The songs published here are harmonized better than they are in most collections, and both the original and the English words are given. Wherever it is possible, it seems much better to use the words that really belong to the songs than the translations. If it is not too strictly carried on it may add amusement and enthusiasm to try to become familiar with foreign tongues.

Citizenship records.

There are two kinds of citizenship records—group and individual. The purpose of the individual record is to create, through a spirit of fair competition, a desire on the part of every girl to make her own mark in camp life by participating in camp activities. The purpose of the group record is to further camp spirit by appealing to the pride of each unit to do its share in the maintenance of camp standards and discipline. The whole purpose is to help in the teaching of citizenship habits.

Honors should include a balanced variety of physical feats, mental accomplishments, and social and spiritual expression. A record can not be made in any one line, but a certain amount of activity must be undertaken in each.

The details must depend upon the ages of girls in camp and upon the things necessary and possible to do. But for all camp girls there should be some plan of feats and tasks to be accomplished with recognition by the use of appropriate insignia.

Visiting day.

If there are to be visitors in camp it is much better to have them come on the same visiting day. Special features may be arranged for their entertainment, and the whole camp unites in being true hostesses.

Handicraft.

As all girls are not able to participate in the more strenuous activities, and as there should be a choice of things to do, handicraft and nature study play a valuable part in camp activities. This is especially true if there are foreign girls in camp. For nature study suggestions, see Nature Study chapter of the Manual. Some suggestions for handicraft in camp are:

Baskets made from pine needles and raffia.

Clay modeling.

Wood carving—making animals and figures from acorns and pine cones.

Hand made rugs.

Bead making.

Dennison crepe paper weaving.

Bible or discussion groups.

Some Bible study provision is essential to a complete camp program, for there is no place better than out-of-doors for natural discussion and interpretation of the Bible. Plans for Bible, or discussion classes, should have a place in the very first discussions regarding camp, and those to be in charge of such groups should make their preparations in advance. Special short courses may be arranged carefully from such material as "Christian Citizenship for Girls," by Helen Thoburn, "The Girls' Year Book," "Out-of-doors in the Bible," by Ethel Cutler. For further suggestions see the pamphlet "Religious Education and the Younger Girl," by Maud Davis, price 35 cents, and "Training the Girl Through Worship," by Mabel E. Stone, price 20 cents, which may be secured from the Womans Press, 600 Lexington Avenue, New York City.

The Camp Fire.

Sunset and the camp fire go straight to the heart of a girl, and it is the leader's privilege to make the most of these hours. At this time, music, story and silence have each its own place.

An evening camp fire should be merry; the fire should burn brightly (see "The Wood Craft Manual for Girls" for fire building directions) and the program should be varied. The camp fires which are never forgotten are those where something deeper than just the play spirit is touched by the effect of some fine short talk, a story and good night hymn.

The lighting of the fire can be a great privilege, given each night to some special girl, company or unit. The following is a simple fire lighting ceremony. Just after sunset the girls stand shoulder to shoulder in a circle around the unlighted fire. As the camp president lights the fire the girls sing, "Day is Dying in the West."

For the fun of the camp the following may be used: a minstrel show, a circus, a good sing song of familiar songs (be sure to have copies of words) stunt night, troubadour night (songs and poems) a potato bake, individual company frolics, a court with judge and jury, a story telling contest, a costume party, an evening of songs (patriotic), readings and stories.

Athletics and Games.

Play is one of the biggest parts of camp life. The physical director should have plenty of help from other leaders and the girls' athletic council. There should be carefully planned hikes and scheduled contests and games. The entire camp may join in a treasure hunt, a game of hare and hounds, a track meet or "stalking." (See Camp and Outing Activities, by Cheley & Baker). Such games as "duck on the rock," catch of fish, last couple out, three deep, run sheep run, are popular. Provision should be made for the regular athletic games: volley ball, baseball, etc.

Camp Spirit.

Camp spirit is the most important part of camp, for it is created out of the total of all the things that happen and are in camp. In turn it brings success to every effort and accomplishment. It is dependent upon the following—hearty appetites and good food, jolly human leaders, wise discipline, good beds, rest hours well kept, good music and singing, a spirit of patriotic reverence for the flag, a spirit of worship and devotion in all services and ceremonials, consideration for authority, careful organization, and “huge” enjoyment all the time.

Camp is a wonderful place actually to get some thing into the hearts and minds of girls. Sunburn and tan on the outside are inevitable, but it is just as inevitable that something happens on the inside, therefore, one should choose wisely of the things of which camp spirit is to be made, for it is the “spirit” of the camp that goes into the making of character fibre.

Books of value on camping, trailing and outdoor cookery are as follows:

Health through Stunts—Norton Pearl.

Handbook for Pioneers—Chapter XI.

(The Association Press, 347 Madison Avenue, New York City, 75 cents.)

Camp Cookery—Horace Kephart.

Camping for Boys—H. L. Gibson.

Camping for Girls—Jeanette Marks (applies primarily to Eastern section of the country).

Boy Scout Camp Book—Cave.

Boy Scout Hike Book—Cave.

Manual of Woodcraft and Camping—Ernest Thompson Seton.

Equipment, i. e., knapsacks, puttees, knives, etc., may be ordered from:

Abercrombie and Fitch, Madison Avenue and 45th Street, New York City.

Alexander Taylor, 26 East 42nd Street, New York City.

A. G. Spalding and Bros., 126 Nassau Street, New York City. Write for catalogues from these three firms. The Abercrombie and Fitch catalog is excellent and most suggestive.

Suggestions for a Food Program to be Used in Girls' Camps.

"August is laughing across the sky,
Laughing while paddle, canoe and I
Drift, drift, where the hills uplift
On either side of the current swift."

In planning the food program for the girl in camp it is well to think of the girl herself as she comes to you eager and enthusiastic, hoping for great returns from her investment, anticipating friendship and freedom, a bit shy, maybe, and somewhat tired from her year's work in school or the shop or the store or office. She is very impressionable—maybe critical—for to her it is a distinct departure from the confining hours and walls of her routine life of yesterday, and in the change and excitement she may be quite uncertain of herself, or, because of her shyness, exceedingly opinionated.

It is a time of splendid responsibility and great pleasure to the camp director and her counselor and staff. Standards are set, ideas are crystallized, new outlooks are given, new insight into many strange and different kinds of life.

A very real contribution to her life can be made in paying attention to the care and preparation of the food served three times a day at the camp table and to the cheerful atmosphere that surrounds it. It is to smooth the way a bit for the camp director and her counselors and to help to stimulate the girl's interest in her own well-being that these suggestions are offered.

The freedom from office work and the over-abundance of fresh air tend to make the girls very hungry, so that it is necessary to supply a great abundance of nourishing food at regular intervals in a variety that will satisfy their actual

physical demands. A spoonful of baked beans, one piece of bread and butter and tea do not make an adequate meal for the growing girl under normal conditions and fall far below her needs when she is building new tissues by playing in the open air.

It is necessary to supply her with good building and repair material, well cooked meat of unquestionable quality at least once a day or its equivalent from the list of meat substitutes, remembering that substitutes may replace in part but not completely as there are great differences in the nutritive value of the proteins derived from different sources. As all the proteins from the meat substitutes are inferior to those of meat, it is to be understood that while they may substitute in part they do not replace. If you select beans or peas for your protein sources you should supplement them with cheese, milk and eggs. This is necessary to satisfy certain requirements of tissue growth which are not met by the protein contents of peas or beans alone.

She must have plenty of green vegetables all the year, and since they can be obtained in excellent condition during the summer months and so cheaply it is advisable to encourage her taste for every kind of vegetable that grows, by taking care that they are served to her nicely and, that they are agreeably prepared in every possible way, but mainly with only the addition of salt and pepper and a little butter. A fresh vegetable tastes better if it is cleaned well, cooked in fresh boiling water, and served hot and attractively. The water in which vegetables have been boiled contains valuable materials, and should be used in the preparation of soups and sauces. Teach her to eat lettuce and all green salad plants. These can be served to her at least once a day; they should be a part of the menu twice a day if possible. In order that she may be led to appreciate the value of a plain lettuce salad, it may be advisable to begin by adding a coarser in the way of very much desired vegetable or fruit, but have the lettuce so clean and crisp that it is not

left on the plate because of the old idea that it was used mainly as a garnish.

Give her plenty of fruit twice a day, served either fresh or stewed. The nearby resources for these articles of diet should be cultivated intensively, for at least three fresh vegetables should be eaten daily. See that the heaviest meal of the day provides at least two. Balance the kind of vegetables by serving with a starchy vegetable (potato), a leafy vegetable (celery, cabbage or lettuce). The colors of vegetables, it so happens, gives a fair guide. Red, green and white vegetables will usually give an excellently balanced vegetable menu. For example: red, beets, tomatoes; green, beans, peas, spinach; white, cauliflower, cabbage, etc.

Promote the milk program for new life by making possible the consumption of at least one good, full eight-ounce glass of milk each day for each girl. This should be incorporated everywhere, but particularly in the program of the camps in the Southern States where great strides can be made in the diet of the mill village and industrial girl and encouragement given toward the production of milk in that part of the country if the demand be made. Use milk in cooking, in white sauces, puddings, cream dishes and good ice cream. In localities where fresh milk is not procurable, certain forms of dried milk may be used—preferably those containing full butter fat.

Through the menu during the summer publish abroad the value of good bread and real butter. Bread is better than biscuits or rolls. Not enough of the American energy is derived from the use of bread as yet. Not enough bread is used in the diet, and by adding this to a vigorous propaganda for further consumption of milk and lettuce during the summer months, a great deal will be done toward the cultivation of the right kind of menu idea in the thinking of all the girls who have come to camp for this period, not only for relaxation, but also for new ideas which are educational as well as recreational. They will then take back to their own associations, and school

cafeterias right thoughts on the value of food and will know how to choose their lunches wisely.

Supply the girls with white, brown and whole wheat breads, using occasionally corn bread; maybe once during their ten days' or two weeks' visit, serve Boston brown bread, and sometimes bread and brown sugar. Use rice and all the seed grains largely, such as oats, barley, peas and beans. Make rice and tapioca very attractive, as well as more palatable, by thorough cooking and the agreeable additions of fruit flavorings. For variety raisins, dates, peaches, apples, plums, etc., as well as all the berries, can assist as splendid additions to any of these cereal dishes.

Take care of the body's need of roughage by incorporating in the menu bran, apples, with skins on, all root vegetables (such as beets, carrots, turnips), cabbage, etc. Give the sensation of differentiation in feeling in the diet by serving at the same time foods which are hot and cold, crisp and soft, sweet and sour.

For the necessary vitamins, serve lemonade, orange juice, raw milk, fresh eggs, rolled oats and whole wheat dishes. To make mastication essential, give the girls an actuality to bite into and chew on; as, radishes, olives, and celery. Be sure that the water supply is not only very abundant, but that it is easy of access, so that the girls can learn the value of and will practice the drinking of the necessary six to eight glasses of water every day.

For long day hikes, supply each girl with two good sandwiches, a meat sandwich and a sweet sandwich; five or six good prunes, and a bit of cheese. The burden of carrying food all day is greatly lessened if each member of the party carries her own lunch in a paper bag in her pocket or knapsack, and if she does not know until halt is called for lunch what her paper bag contains she will be more keen to investigate its contents.

Give her an opportunity to know the kind of extra foods to

buy between meals by having at the store on the campground good quality fruit of all kinds and a good supply of nuts, the dried fruits (figs, dates, raisins) nut-bar chocolate and plain biscuits.

Buying.

A month or two before the camp opens is the time to begin to plan the camp menus and the amounts of supplies which are to be ordered and delivered at the camp before the first group arrives. Know the number the camp can accommodate, whether it be fifty or less, or up to one hundred and fifty or more. The time of visitation of each guest is limited to one week, two weeks, or, in some cases to a period of only ten days duration. Therefore the number expected for the entire season can be readily estimated, keeping in mind the number of the staff and counselors who swell the number in the camp family. Then, after due consultation with people who know the individual peculiarities of the dishes obtaining in the particular locality the camp secretary should make a suggested list of the kinds of "contained goods" she proposes to use in the menus, basing the amounts on the requirements as outlined in Miss Emma Smedley's book, Institutional Management, third edition, revised in 1919, for a family of one hundred and fifty; and using Miss Frances Lowe Smith's two books, Recipes for Fifty and More Recipes for Fifty, if this number is adequate for your needs. For a household averaging one hundred and fifty persons per meal per day, plan to use containers commercially called "gallon, or no. 10." In ordering, add to the number of dozen-gallon cans of each commodity a few dozen of smaller containers called commercially "No. 3" or "No. 2." The quantity and kind of canned goods to be bought depends absolutely upon the neighborhood. Generally speaking, the following list will be fairly comprehensive in making a selection.

No. 10, gallon cans of:

Tomato, corn, peas, string beans, butter
beans, baked beans, kidney beans, spinach,

tomato pulp; jam, jelly and marmalade
catsup syrup, molasses;
pineapple, peaches, pears, plums, berries,
cherries, fruit butters.

In 5-gallon or 10-gallon containers:

Olive oil, vinegar, pickles, relishes,
olives.

No. 3 or No. 2 cans of the limited amount purchased should be used to tide over depression points between the departure and arrival of groups when the household is very small, and also in case a few extra people drop in for a meal just at meal time.

Unless the camp is very, very small and the patronage able to reimburse it, do not purchase jams, jellies, etc., in small glass containers. They will prove too expensive for the budget. The above kinds of food should be received, checked up, and stored, in a locked store-room before the season begins. Energy can then be directed to getting the perishables delivered at camp on time, in good condition; the greatest variety possible should be secured.

In making the menu for the day, be sure to plan the food so that it will give each girl at least 2,500 calories per day. Notice that in Miss Smedley's book each rule is calculated to give the protein contents in the entire recipe and in each portion, and also the value in calories for the group and for the individual. This is very important to put into action every day.

The books mentioned above will form a splendid nucleus and reference library for the food program, and, as all the rules indicated in them have been used very many times, the amounts specified are pretty conclusively correct. The results will depend entirely upon the adaptability and skill with which the cook will follow directions and combine the various ingredients in the manner described.

Because very much milk, good butter and eggs will be used, it would be well, some time before the camp settles down for

the summer, to make a survey of the farming district near the camp with a view to obtaining these fresh supplies from the nearby farmer at regular intervals. In most parts of the country he may be depended upon also to give you a pretty good variety of fresh vegetables as the season progresses. If there are good storage facilities, an ice house or a good refrigerator, fresh meat can be delivered from the town two or three times a week. Where storage facilities are not available, arrangements for daily deliveries of fresh meats will have to be made.

If fruit is plentiful serve fresh fruit as much as possible—at least once a day, and twice if it can be afforded. Fruit for breakfast may be berries or melons or stewed prunes or apple sauce or baked apples, occasionally stewed apricots and once in a while stewed figs.

Use as dessert, either for noon or night, the following combinations: Stewed rhubarb with plain cookies, apple sauce with gingerbread, honey with hot biscuits, jam with crackers. Use originality so that the combinations do not recur at stated intervals. One ten-day menu repeated three times in a month gives variety and is less tedious than a seven-day menu where corned beef and cabbage are served on Thursday as regularly as the day appears.

Adapt to a menu the best kind of food that the district provides and supplement it to make a well balanced menu for the entire season by having on hand what can be successfully obtained these days and used because of the variety and quality that is conserved now in lacquered cans.

As a general rule, in preparing the menu to give proper balance, remember that about twice as many calories should come from the carbohydrates—vegetables, cereals, flour and starchy food and sugar—as from butter, oils, cream and other fats. Use about the following proportions:

Protein	250	Calories
Fat	750	"
Carbohydrates	1500	"
<hr/>		
Total2500	

The following is a list of proteins, each of which furnishes one hundred calories:

- 1 Small dish of baked beans
- 1 Small dish of sweet corn
- 1 Large potato
- 1 Ordinary slice of bread
- 1 Large dish of oatmeal
- 1 Lamb chop
- 1 Large egg
- 1 1-2 Cubic inches of cheese
- 1 Small piece of sponge cake
- 1 1-2 Lumps of sugar
- 1 Dozen peanuts
- 8 Pecans
- . 1 Large banana
- 4 Prunes
- 2 Apples
- 1-2 Cantaloupe
- 7 Olives
- 1 Large orange
- 1 Ordinary pat of butter
- 1 Small glass of milk
- 1-4 Glass of cream
- 1-3 of Piece of pie

CHAPTER XV.

CONFERENCES

MANY years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little shops, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences."

To-day in many parts of the world, people still gather to tell their experiences in helping bring to pass that "new order." There are yet many vexing problems which delay its coming and dreams must be dreamed and deeds done before all the people of the world can share in a friendly citizenship. To further this, there have been many such gatherings or conferences in the history of the Association's work with girls. There have been week-end conferences, seven-day conferences, and ten-day conferences. There have been conferences for high-school girls alone, for younger girls in business and industry alone, and for private school girls alone; there have been conferences that contained as many or as few of those groups as

the law of permutation allows. Sometimes all the girls have come from one city, sometimes all from one county or one state or again, from several states.

Neither has the variety ceased with length of time or type of girl or locality concerned. Anyone who wished to run the gamut of experience on conference grounds might find herself once in a new camp equipped with pup tents and only two cottages, where girls had to be hung up on hooks to dry when it rained. Here, however, a literal garden of the gods (though they called it the devil's den) provided a majestic assembly hall. Then she might go to a perfectly appointed spot in the Rockies, or another among the softer outlines of the Blue Ridge Mountains, or to any one of several ideally located and equipped field camps in the north and east. Or again she might find herself using all of her ingenuity in caring for one hundred and fifty girls with an improvised kitchen—a dining room with no roof but the great blue sky, and with only the stars for candles at night.

The pinnacle of perfection in her experience might possibly be the place that is the property of all Association girls,—that has rocky coast and mountain view and sunshine and invigorating air,—that has tent houses of just the right size, and an assembly hall whose great window frames a matchless picture of rocks and sea and sky.

Experience has proved neither equipment nor lack of equipment necessarily makes a "successful conference." A conference is like a home—it is what it is because someone has dreamed a dream or has seen a vision of what ten days can do for a girl's living and thinking, and has set out to make real her dream, in spite of inconveniences. Beauty of surroundings and the right environment produced more easily by such mechanical aids as a well equipped dining room and proper bathing and rooming facilities are never to be minimized, for again experience is showing the Young Women's Christian Associa-

tion that the fabric of a girl's dreams often takes its pattern from standards which she sees maintained in a conference.

In spite of this great variety of time and place all conferences have a common purpose: To bring girls into personal relationship with each other in community life; to give them sympathetic knowledge of girls in other circumstances and in other lands; to help break down the dividing wall between girls and their older advisers; to train girls so to grasp the significance of what they are doing that they think for themselves and assume direct responsibility for the success of their clubs; all of these phases contributing toward an understanding on the part of each girl of what her life can be when lived according to the principles of Jesus Christ, accompanied by a deep sense of His friendship.

One of the ways in which the conference fulfills part of its conference purpose and thereby part of the purpose of the Association's work with girls, to develop initiative and responsibility among the girls themselves—is through the Girls' Council. Such a council consisting of five to fifteen girls is elected by the girls at a summer conference and is given the task of preparing the material, around which the various forum or council hours of the next conference will center. Sometimes this material is secured by the commission plan of work; to one or more groups of girls in different communities is assigned a topic such as "Health" or "School Standards" and the club members evolve questions which are sent to all clubs included in the personnel of the conference. From their responses, which are generally returned to the council within three months after their submission, an outline, more or less complete, is made and to this is directed the discussion in the summer conference forum hours for delegates.

What girls shall be sent to a conference and how they shall be chosen are questions of great importance to secretaries and

advisers. If the real purpose of a girls' conference is to be fulfilled, too young or too immature a girl should not be sent as a delegate.

The very nature of most conferences makes it impossible for a girl under fourteen to enter into the fellowship of the group. She neither shares nor receives. The difficulty of the necessary adjustment to new surroundings, and often an attack of homesickness, prove that this younger girl should be seasoned by the experiences of a good local camp, and perhaps a week-end conference before she is chosen to represent her club at any gathering so important in its possibilities as a summer conference. There are many elements which enter into the election of delegates to a summer conference, such as attractive personality, good scholarship standards, constructive committee or general club work, and the item of expense (for the sending of a delegate to a summer conference represents a considerable investment, from which most clubs desire and need to reap a return.)

Of course, a week-end conference must have a more condensed and specialized program than ten days in a summer one; so very often a week-end conference takes but one phase of the Association purpose and intensifies it, building its program around a theme like "Christian Citizenship," which is self-explanatory, or "How wide is your world?" which takes into account all the phases of world fellowship. The summer conference on the other hand, takes a more general theme; for instance, "Following Jesus," "How a Christian would play 'Follow the Leader' to-day," "There are as many ways to God as there are human hearts," and "Keepers of the Light."

Two typical programs are given here, the first a week-end conference, and the second a ten-day summer conference.

I.

HIGH SCHOOL GIRLS' WEEK-END CONFERENCE PROGRAM

Conference Theme—"Make Your Light to Be in Readiness."

Friday Evening, 7:30 P. M.

"How Do You Do?"

"The Same to You"—

For the Girls.

For the Advisers.

Selection.

Senior Double Quartet.

"Make Your Light to be in Readiness,"—an address.

Hymn.

"Who's Here, and How Many Do You Know?" (A Get-Acquainted Hour in the gymnasium.)

Saturday Morning, 9:00 A. M.

Devotional Service.

"Getting Acquainted with Real People in the Bible," and "How to Introduce Them to the Girls at Home."

(Five minutes recess. Without moving from your seat, learn the names of ten new girls.)

"Vocational Guidance."

Intermission.

"Girls of Other Lands in Our Country."

"Girls of Other Lands in Their Own Countries."

Luncheon.

Saturday Afternoon, 1:30 P. M.

"Positive Health."

Committee Meetings—the Wrong and Right Ways to Conduct Them.

Council Hours.

Standards for the High School Girl.

Presidents of Clubs.

Program Committee.

Service Committee.
Social Committee.
Membership Committee.
Appointment of Commissions to report at the Summer Conference.
Tea.

Saturday Evening, 7:00 P. M.

Banquet.
Toastmistress. *
Recreation Hour.
Y. W. C. A. Moving Pictures.

Sunday Morning.

11:00 A. M.—The Conference will attend worship together.
3 P. M.—Closing Meeting.
“The Living Flame We Carry.”
Discussion Hours.
Adult Leadership.

Saturday—11:30 to 12:00—With Girls' Work Secretaries.
1:00 to 1:30—With Advisers.
3:00 to 4:00 Whole Group—“Religious Education for the High School Girl.”

II.

SUMMER CONFERENCE FOR GIRLS OF HIGH SCHOOL AGE

Conference Personnel.

Executive
Hostess
National Board Representative
Field Representatives
Recreation Director
Assistant Recreation Director
Director of Music
Pianist
Physician
Nurse

Daily Schedule.

Rising Bell	6:45
Breakfast	7:30
Inspection	8:45
Flag Raising	9:00
Morning Assembly	9:20— 9:35
Bible Classes	9:45—10:30
Athletics and Drills.....	10:45—11:30
(Forum Hour on Girls' Work Technique for Secretaries and Advisers.)	
Girls' Council Hour.....	11:45—12:20
Lunch	12:30
Quiet Hour	2:00— 3:00
Recreation	3:00— 5:00
Supper	6:00
Camp Fires	8:00
Taps	9:30

Daily Bible Classes.

Sunday, 11:00 a. m., June 29—Sand Dune Service.

Sunday, 11:00 a. m., July 6—Chapel Service.

Camp Fires—8 P. M.

Saturday—"All Aboard"

Sunday—"A Message From France"

Monday

Tuesday

Wednesday "What Am I Going to Be"

Thursday "Things That Matter Most"

Friday—"Girl Citizens of the World," a Fourth of July Fantasy—All Citizens of Girls' Camp.

Saturday

Every Night

(Camp Movie)—Continuous Performance.

Reel I.....Beach Parties

Reel II	Shadow Pictures
Reel III	Sing Songs
Reel IV	Stories
Reel V.....	Slumber Party (regular performance).

The week-end conference, which is coming to be distinguished by the title "week-end council," is usually planned and financed by the Field Committee. The section of the field where it is held is determined by a sufficient development of club work to make it advisable; the actual city or town is often decided by the delegation first extending its invitation to a council already in session. Elaborate plans are made for the entertainment of the girls in the homes of the city, and the visitors number from seventy-five to three or four hundred. All the detail of arranging to have registrations made and the girls delivered safely at the homes of their hostesses is assumed by the entertaining Association. The banquet, which is an important feature, is held either in the Association building or in the parish house of a hospitable church. If the conference lasts until Sunday night the girls are guests on Sunday morning at some church where the sermon has been prepared especially for them. Each year a larger number of local colleges offers entertainment for an afternoon or an evening, and new business houses lend exhibits of suitable clothing for girls of high school age, of interesting works of art, or of something else illustrative of a conference objective. The aid of the community in making such programs supremely effective is more freely offered and more valuable each year.

As the simpler week-end council theme is more nearly self-explanatory than that of the longer conference, so the council program needs less interpretation; and it is to the detail of the

ten-day summer conference program that this chapter will be particularly devoted from this point.

The background is the camp, with the usual camp routine of flag-raising, inspection of tents, activities of recreation and nature study, quiet hours, and with its honor system of self-government. The personnel therefore includes a counselor group, one of these older advisers for each fifteen girls at most. The camp organization is according to different localities one of the following types:

Military—Divided into battalions, companies and squads, each smaller group with its girl officer, each largest group with its adviser who bears a military title.

Scottish—Divided into clans, its girl officers and older advisers called clansmen and chieftans.

Indian—Divided into tribes, each tribe given an Indian name and the officers and advisers given Indian titles.

The last-named form of organization is the most easily adaptable to symbolism. At the opening of the conference a big circle of bare totem poles stands in front of the central wigwam or assembly hall, each pole the property of a tribe. As conference days go on and honors increase in number,—for self-control in the matter of candy-buying, for the perfect keeping of quiet hour, and other camp rules, for individual achievement in athletics, the poles become more and more decorated with totems symbolic of these attainments until the final reckoning comes. Then the last night at the closing ceremony a great circle of tribes sits each behind its tiny unlighted camp fire and its highly decorated totem pole. The towering central fire, as it burns, lights the faces of the speakers of the occasion,—the honor bestower, and the leader who in her closing talk interprets the meaning of the days that are already past and her hope of far-reaching results for good as the conference influence spreads. Tribal messengers come at a signal, to light their torches at the central blaze, and then go with them held

aloft, each to light her own tribal fire. At last the girls stand, join hands and form a circle outside the fires and renew their conference covenant, and sing their farewells.

In an increasing number of conferences, flag-raising departs from simple camp etiquette to become a world fellowship formality. Each day a new flag is run up the pole until at last the national emblems of all the countries where Association work is done have their place beneath the flag of the Christian Church. Single stanzas of appropriate national anthems are sung, in English or in the original, according to the resources of the conference membership.

Out of deference to numbers and to the fact that the girls in attendance are delegates honored by increasingly narrowed selection as our general membership increases, the usual morning prayers of camp life develop for conference use into a more formal morning assembly.

At the close of this devotional service the girls scatter to meet leaders for Bible discussion. The subjects of conference Bible courses follow the conference theme.

This program cannot be planned as simply as a camp program for girls who are self-entertaining. Each girl as a delegate from a club that has spent some of its winter time in raising money to pay her expenses is responsible for carrying back to her club what the conference has given her. This, of course, places a heavy responsibility too upon those who plan the details of conference days. The program is intended to deal with all sides of the girl's life. In the middle of the morning the girls rest from one kind of study by trying another. A trained recreation leader teaches them games or folk dances in such a way as to prepare them to go home and help run their own club recreation for the winter; or by gradually working out in rehearsal a pageant to be given on one of the last evenings, she teaches them the simple details of pageant production.

Nothing gets much momentum without good machinery. Club membership does not reach miraculous numbers without effort. Club funds for service do not grow on community trees, nor do all the bright ideas occur to one little group of girls. In the fall, after three thousand girls get back from many conferences, social evenings that a club in western Pennsylvania originated and worked on start a winter program booming for a club in eastern Maryland; a clever community service plan or an infallible method of filling the club treasury appears in Denver, with eastern Kansas primarily responsible; a club in Alabama puts added meaning into a whole year because of enthusiastic Bible classes that learned their secret from Mississippi girls; an orphaned baby in Chicago finds itself suddenly showered with gifts and attention because the girls in high school club there learned what fun another city had had doing just that a year before. The place for exchanging all these suggestions is the daily hour before lunch, when an open forum to study club technique is run by club girls, with a secretary as referee. This hour was once planned by leaders; now in sufficiently developed conferences a council of five or six girls from different cities is appointed one summer to work during the winter and report at the following conference and a president for the council is elected at the same time. Commissions are appointed for the study of particular club problems and situations that arise in school life needing intelligent discussion. In the ideal working out of this plan the girls' suggestions go directly to the Field Secretary for Younger Girls and are woven into the program. A round table for discussion of leaders' technique is also conducted and on special days the two groups meet together.

Through cooperation with the Bureau of Social Education of the National Board a health program is put on at each conference with constantly increasing effectiveness. Every delegate is given a thorough physical examination by a competent physician, and is told her weak points and how

to improve her condition. The whole group of girls is stimulated to a greater interest in health as a major responsibility for a Christian citizen by a series of well-planned talks.

As the main spring and vital point of each conference program a series of talks is arranged, to be given by the wisest and most sympathetic of Association and Church leaders in regard to the things which matter most in the Christian faith, and an opportunity is given for talking over together the questions which arise during conference days.

The accomplishment of much of the conference ideal is far ahead. Toward it, The Girl Reserves of America, advisers and club members together, are steadily working.

- CHAPTER XVI.

THE PLACE OF SERVICE ACTIVITIES IN THE GIRL RESERVE MOVEMENT.

THE purpose of all service work in a club program should be to train girls to understand the meaning of service and to find a practical application of this meaning through adequate and worthy pieces of work.

“Not what we give but what we share,
For the gift without the giver is bare.”

This is the essence of service and should be a fact which is brought early to girls in their individual and club experience. So often the most effective service seems to be that which is afar off. The little things at home and in the community so very frequently seem of slight value, when in reality they matter most, and require more of the real spirit of service. One of the most important things to realize to-day is that good national service is dependent upon intelligent community service. “Service in the large” is impossible until “service in the small” is understood.

Any club in facing its service program for the year will be able to give social service training by some such program as the following:

- I. Talks given by outside speakers trained in social service work, on such subjects as: Americanization, Conditions in Foreign Countries, The Work of the American Red Cross, World Fellowship and Work Among the American Indians.
- II. Discussions based on such subjects as:
Attitude Toward Foreign Girls.
World Work of the Young Women's Christian Association.
China and Her New Interest in Health or the Development of Younger Girl Work in City Associations in China, South America, Japan, India or the several European countries.
- III. Visits for the purpose of observation to settlements, hospitals, orphan homes.

There Are Three Kinds of Service Work:

- I. The earning, and spending of money earned, by group effort.
- II. The specific pieces of community or national or world service which may be done by the committee as a whole or by individual girls outside of the regular club meeting.
- III. The concrete service work done at the regular club meeting. Money may be earned by a club through parties, concerts, circuses, etc., and spent for community needs such as:
 - (a) Children in hospitals.
 - (b) Old ladies in old ladies' homes.
 - (c) Orphans in orphanages.
 - (d) To help settlement workers in their work among neighborhood children.
 - (e) Filling baskets for the poor.

(f) Magazines to be given to homes and hospitals.

(g) Stamps for mailing letters written to people who need the friendliness.

In whatever way the money which is to be spent for community service is earned, advisers and secretaries should relate the effort to the suggested standards for earning money as found on page 784.

Concrete service may be expressed in many ways. Any effort to serve groups of needy people in any community should be carefully planned with the organized community agencies, such as the Associated Charities, Superintendents of Homes for the Aged and Superintendents of Hospitals.

The following suggestions have been grouped under three general headings: Community Service, National Service, World Service.

Community Service:

For Children.

1. Make scrapbooks.
2. Dress dolls.
3. Supply Valentines for children in the children's wards of hospitals.
4. Conduct a story hour for younger girls at the Young Women's Christian Association or at a Settlement House, Children's Home, or a Library every Saturday for three months at least.
5. Make a Jack Horner pie filled with toys for the children in the children's ward in hospitals.
6. Care, during the afternoons, for children whose mothers are at work. In some communities where economic pressure has brought many mothers into industry, groups have been organized to care for the children of these women, and club girls can be of great help in such instances. If such organized groups do not already exist in a community, it may be a chance for girls to start the movement.

7. Provide milk for the school children in the lower grammar grades of a large city.
8. Raise enough money to send a baby from a needy family to a baby camp.
9. Endow a bed in a children's hospital.
10. Fill stockings for children at Christmas.
11. Fill Thanksgiving and Christmas baskets.
12. Help the director at a play ground.
13. Raise money for support of Belgian, Near East, or French orphans.
14. Give parties at Orphans' Homes.

For the Church.

1. Put flowers in the church on Sunday.
2. Conduct a Kindergarten at the Church during the hours for the regular service. Many mothers will be able to go to service if they know good care is being given to the small children.
3. Offering the services of a club to the Church.
 In some communities this very practical work may not seem necessary. However, hymn books and Bibles are quite frequently in need of mending of backs and torn pages, and erasing pencil marks.
4. Promotion of class welfare and friendly oversight of class members.
5. Personal interest in the boys and girls of the church.
6. Ushering.
7. Rally the young people to attend church functions.
8. Earn money for a church Christmas tree.
9. Buy collection plates or a communion service or other equipment for a church.
10. Help to pay church debt.

General Community Service.

1. Some girls' clubs may be interested in gardening and canning. The vegetables which they raise and the fruit

and jellies which they preserve will be very acceptable gifts to Orphans' Home and Homes for Old People in their immediate communities or nearby cities.

Secure Farmers' Bulletin No. 839 and Department Circular No. 3 and descriptive pamphlets from the Director of Boys' and Girls' Extension Work, through the Department of Agriculture at Washington, D. C. These pamphlets contain material about the drying of vegetables and the one-period cold pack method. Also secure any publications of the Extension Department of the State Agricultural School.

2. Make baby layettes for the local Charity Association.
3. Sew for a charitable organization in the community.
4. Make attractive handkerchiefs to take to an Old Ladies' Home for Easter.
5. Pack candy boxes for a community Christmas tree.
6. Have a safety pin shower for a Baby Hospital.
7. Make garments for the Needlework Guild in your community, to be distributed by them.
8. Make bouquets for the aged people at the poor farm or other institutions.
9. Cooperation with the Civilian Relief, Home Service Section of the American Red Cross. See your local chapter executive and ask whether there are any children of men who have been in service who need clothing or books or toys. The closest cooperation is necessary in work of this kind and it should be done only under the direction of this branch of the American Red Cross.
10. Make afghans of knitted woolen squares and give to a city mission or to some organization working for needy people.
11. Girl Reserves in towns have a great opportunity to help make attractive the woman's waiting rooms in the railway stations. Posters and comfortable chairs can be supplied and some reading matter.
12. Start a clean-up brigade.

13. Furnish a rest tent at a fair or town picnic.
14. Keep up the park in small towns.
15. "Fly killing" or other insect pest campaigns.
16. Mend clothes for an Orphans' Home.
17. Make garments for children's home, hospitals and other social service institutions in the community.
18. Sing and entertain at the Old People's Home.
19. Help the community to obtain a circulating library.
20. Make a Birds' Christmas tree. After Christmas, when the tree is dismantled, do not throw it away but fasten biscuits and perhaps an ear of corn and some small bits of suet to its branches and set it up in open space.
21. Sometimes club girls need to know the resources of their own communities before they can do good community service. Have each club member make a list of the names and locations of the institutions in her community which stand ready to help a tubercular person, people needing food, fuel, clothing, an orphan, a truant scholar, etc.

For the School.

1. Tell stories at the schoolhouse.
2. Buy playground apparatus for a school yard, or put in a tennis court and shrubs.
3. Put in electric lights and wastebaskets in a school.
4. Friendly visiting; become acquainted with new girls in school.
5. Have a party for lonesome girls who are new in the school community.
6. Help to furnish a rest room for the girls in your school, providing comfortable chairs, and the latest current magazines which are standard.
7. Serve as guides about the High School building for the new Freshman girls, helping them to get their classifications.
8. Furnish new curtains and a window box for the school rooms.

9. Put sanitary soap containers and towels into the schools.

For Sick People and Invalids.

1. Send flowers or food to the sick or old people in the community.
2. Plan automobile rides for shut-ins and convalescents.
3. Visit sick girls.
4. Wheel invalid chairs.
5. Give entertainments, reading, speaking or playing for the inmates of city hospitals.
6. Distribute flowers and fruit to hospitals and homes.
7. Make "Surprise Bags" filled with little presents, cards, stories, etc.
8. Make May Day baskets for shut-ins.
9. Trim little Christmas trees for patients in a city hospital.

For the Young Women's Christian Association.

1. Entertain other clubs or corps.
2. Have a Cosmopolitan Party, each member of the corps or club bringing a boy or girl of another nationality.
3. Have a towel shower for the Young Women's Christian Association, bringing dish towels, bath towels and hand towels.
4. During the summer months, help to keep the Young Women's Christian Association Cafeteria attractive by providing fresh flowers daily for a month.
5. Make a Christian flag and present it to the local Girls Work Department.
6. Share in the Association's efforts to provide secretaries' support and equipment for Association centers in foreign lands.

For National Service.

1. Help the American Red Cross put on its Christmas Sale of Seals.

2. Earn money for the American Red Cross by selling artificial red poppies on Armistice Day. Use white baskets with Red Cross insignia on them to hold the poppies.
3. Preparation of Christmas baskets or boxes to be sent to Indian schools. For a list of such schools write to the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City.
4. Sending of clothing, books, games for use with immigrant children detained at the Ellis Island Immigration Station. Address such articles to the Immigration Station, Ellis Island, New York.
5. Share with other members of the corps or clubs in the observance of National Child Labor Day. Write to the National Child Labor Committee, 105 East Twenty-second Street, New York City, for suggestions.

For World Service.

1. Help the Near East Relief Committee, New York City, by securing clothing for help in the support of orphans, who need food and clothing and education.
2. Help your corps or club to earn money for a scholarship or a portion of it for the training of one or more girls from foreign countries to be Y. W. C. A. Secretaries.

(For information regarding this scholarship write the Bureau for Work with Younger Girls, 600 Lexington Avenue, New York City.).

3. Pledge and earn money to furnish a student's room at the National Training School of the Young Women's Christian Association in Shanghai, China.
4. Make an attractive kodak book to send to a girls' club in some foreign country. Include pictures of the Association building, the club rooms, and good times on picnics, hikes and at conferences.
5. Send Conference letter, illustrated with pictures to girls in China or Japan or India who are just beginning to experience the joys of a conference. Send this letter to

the Foreign and Overseas Department, 600 Lexington Avenue, New York City, and it will be forwarded to the designated country.

Some agencies which offer channels for service work are:

American Relief Administration: Herbert Hoover, Chairman; Edgar Richard, Director, 42 Broadway, New York City.

Serbian Child Welfare Association of America: Wm. Jay Schieffelin, Chairman; C. O. Dunaway, Executive Secretary, 7 West Eighth Street, New York City.

Near East Relief Committee: Charles V. Vickery, Manager, 1 Madison Avenue, New York City.

Write direct to these agencies for splendid publicity regarding their plan to raise funds to meet the needs of the suffering people of Europe and the Near East. Cooperate with their local agents in every effort to interest the community in these plans.

When club members are not working for honors, the list of honors under the heading Service will furnish many good suggestions for practical service, to be undertaken in the home, school, church and nation.

To serve more willingly
Where there is need;
To do more thoughtfully
Each act and deed.

To work more joyfully
Through every day.
To strive more lovingly
To live Christ's way.

Section VI.

THE LEADERSHIP OF THE GIRL RESERVE MOVEMENT.

CHAPTER I.

QUALIFICATIONS

IN a thousand valleys and on a thousand hills, girls are being made or marred," says a thoughtful leader of leaders to-day, while almost like an antiphonal response comes the statement of another leader of leaders that one who leads is the "foremost companion." If this is true, what then are the qualities which help leaders to "make" girls rather than "mar" them, which make for companionship that guides, counsels and strengthens, rather than a leadership which kills initiative and eliminates joyousness, the rightful possessions of youth.

To name all of the qualities which most people would indicate as essentials for leadership would be not only an almost endless task, but the very character of these qualities might lead a prospective adviser of girls to believe that she would be incapable of the very leadership which it is desirable and necessary that she undertake. Some of them are: the ability to subordinate one's personality so that the personality of others will have a chance to develop; a belief in the potential goodness of girls and the unchanging faith to believe this, no matter what happens; the power of infinite attachment and infinite detachment; the ability to understand different types of girls, such as the "chronic objector," the shy girl, the busy girl and the "make-many promises" girl, the untidy girl and the frivolous girl, and to meet sympathetically their problems; the knowledge of how to win a girl's confidence and then to respect it, and the

purpose to interpret the essential things in life in such an understanding way that she may use the commonest of every-day experiences to bring to the girl a clearer knowledge of her relation to God and to life as a whole.

Thoughtful consideration of the first of these suggested qualities reveals a number of elements which usually are mentioned as qualities in themselves, yet they come to their greatest power when directed into some such interpretation as stated above; imagination, ingenuity and initiative are essential to the personality of an adviser. However an adviser should bear in mind that these are the very qualities which she seeks to develop in girls; a club is not really a girls' club if an adviser is its "backbone."

An adviser must be a scene-shifter and not a star. The triumphant feeling of many a person over some success of her club might be changed were she honestly to ask herself how much of it was due to her own thinking and planning and work and how much to the girls themselves. Responsibility for leadership and for general club work put upon the girls, through good committee work, is the keynote of a successful club. Then and then only, does the club really seem "our club." The development of this club spirit takes patience and constant work with committees. Discouraging moments, sometimes failures, are bound to come, but in the end it is worth all the effort.

Such club spirit is also dependent upon the realization on the part of an adviser that she belongs to the entire group and not to a few girls. Power of infinite attachment re-stated reveals itself to be at least three-fold in its application: it involves a rare poise, a deep love for girls, and a religious experience so rich that it releases this poise and this love. This explains the seeming paradox in the statement that an adviser must be capable of infinite attachment and infinite detachment; her very deep love for all girls would make it impossible for her to become so fond of one or more girls that she is not available to the group when its need for her is apt to be greatest.

The most satisfying thing in the world to an adviser is to watch a girl grow physically, mentally, socially and spiritually; and to know that she has helped the growing. Beginning with the girl where she is, the leader should help her to live fully in her present experience; then, as the girl grows, she can be led on into ever closer fellowship with God. The direction of a girl's life God-ward is the aim of all true leadership. This involves revealing unexpected and unknown possibilities to the girl who does not recognize the hidden "treasure trove" of her life, and supplying through music, stories, poetry, pictures, and in other ways to the girl who does not find them in her environment, certain of the elements which comprise the heritage that is the right of every girl.

Standards of Work for Advisers.

In accepting these general qualifications for leadership, every adviser must face the need of possessing or cultivating certain standards which will make for success in her work with girls.

- A. There must be a feeling of such definite responsibility for the work that an adviser is punctual in her arrival at club and committee meetings, and that she secure a substitute whenever illness or absence from the community detains or prevents her from being present. In every instance, information regarding this situation should be sent to the girls' work secretary.
- B. There must be an increasing knowledge of the principles underlying the several programs of the Girl Reserve Movement. Knowledge of the goal of the Girl Reserve Movement and the methods which have been regarded as essential to successful work with different groups of girls releases the adviser from "mechanics," so that she is free to create from many resources, both within herself, and from books and magazines, and experience in living, the kind of activities needed and desired by her groups of girls. This involves a realization of the need for reading and study as well as the ability to see the various activi-

tics of a group in relation to the ultimate aim of the work. "Your Club at a Glance" as here given indicates the activities which may be used to develop a growing personality, and from it an adviser may check her program content along the four lines of Girl Reserve work, having previously studied the needs and desires of her girls and put a project upon them.

<i>Physical</i>	<i>Mental</i>	<i>Social</i>	<i>Spiritual</i>
Athletics	Reading	Parties	Development of
Games	Story-telling	Teas	Character Standards
Folk	Discussions	Rallies	Personal Service
Dancing	Class Work	Exhibits	Community Service
Camping	Vocational	Fairs	Community Betterment
Parties	Training	Circuses	National Service
Calisthenics	Hand Work		
Contests	Talks		
	Nature Study		

- C. An adviser must have an ever-deepening sense of the privilege and responsibility of being a companion to girls; through her companionship she accepts a responsibility for helping to bring to girls an understanding of the Christ-way of life.
- D. There must be a conviction that a successful club is a self-governing one and that its work must be carried on through regularly elected officers and committees.
- E. An adviser must have a belief in a budget for the group which has been planned by members of the group.
- F. An adviser must have a recognition of the value of owning her own tools and the willingness to develop and train her acquisitive sense.
- G. An adviser must have a persistent courage and a confidence which dares to dream dreams and carry them to completion in action.

The following very practical "Do's and Don'ts" for advisers may prove suggestive:

Plan to be at the club meeting in time to welcome the girls as they come.

See that the meeting begins on time and ends on time.

As the girls come in, have pictures or music or a story.

Always have the end of the meeting the "peppiest" so that the girls go home enthusiastic.

Never wear out a good idea or "stunt" by using it too long.

Use the "come on, let's" method.

Don't keep your hat on at a club meeting, or the girls will not feel the true spirit of comradeship.

Know the Girl Reserve code.

Don't do all the work yourself; use your committees.

Don't force your own plans on the girls; give them a chance to suggest.

Don't spare your praise but do spare your blame.

Remember that the younger girl is apt to take her standards of dress from the adviser; so it is necessary to look as attractive and as neat as possible when meeting her in the club. Use the praise method to help fix these standards of dress.

Have your officers and committee chairmen meet regularly once a month to talk over plans for the club.

Keep a careful record of the membership in the club and record the weekly attendance.

In preparing for a meeting, the adviser must have in mind the three distinct parts of her program: the opening to unify the group, the major activity, and the best way to spend the last half hour.

A Program of Real Living for Advisers and Girls Should include:

1. Listening more and talking less: that seeking after silence which will enable us to know ourselves when we are quiet.

2. Living more in the out-of-doors where God is always to be found.
 3. Cultivating a sense of the invisible and unseen.
 4. Loving many instead of few people.
 5. Reading many different kinds of things so that we may know life.
 6. Make daily use of some great book ("a book of the soul"), such as St. Augustine's "Confessions."
 7. Daily study of the Bible.
 8. Hold to the thought of Christ as the central fact of life.
 9. "This is to live: to know God—and Him whom He has sent, even Jesus Christ."
- "Every girl is potentially good and the true leader has the unchanging faith to believe this, no matter what happens."

CHAPTER II.

THE GIRLS' WORK COMMITTEE

AN active committee on girls' work is essential to really successful work for younger girls in any Association. One of the reasons for work with teen-age girls is that they may be brought into touch with the many phases of Association life, and learn at an early age the value and need of such an organization. The young girl of to-day is the potential leader in the community of to-morrow. As she thinks, acts, plays, and lives, so will the community. It cannot rise above her standards. The Young Women's Christian Association is an expression of community life. The young girl as one of the most vital factors in the community, must be a most powerful leader in the Association. Every Association must see to it that she wants to become that leader.

This can be done only by making her feel that she is a real part of the Association, and that what it has in the way of material and spiritual equipment is for her use. To make this possible, girls' work must be recognized not as a department apart from regular Association activities but as a cross section of the whole through which and for which the other departments operate for younger girls. To come in touch with girls, and through cooperation with the various departments of the Association to make possible for them the kind of a program needed, is the work of the girls' work committee.

Membership.

The number of members on the girls' work committee must necessarily vary with the size of the community and the amount of work to be done. Association work is developing so differently in different parts of the country that it is almost impossible to state in actual terms the required number of committee workers.

Policy.

1. To ascertain through careful investigations the conditions and needs of the following groups of teen-age girls:
 - (a) Grade school girls.
 - (b) High school girls.
 - (c) Girls under eighteen employed in factories, department stores, business offices and other centers.
 - (d) Younger girls in business college.
 - (e) Home girls.
2. To provide, as soon as possible, a program of work and the means of carrying out that program for the groups (e. g., an adequate budget).
3. To give some time to systematic study of girl life and the problems connected with it.

(See the suggested policy which is included in this chapter.)

Two types of women are needed—one, the kind of woman who is interested in girls, who can think and plan a big piece of work, and who represents a distinct community interest, e. g., school work, women's clubs, the church, the home; the other, the

young college girl or business woman who is interested in girls and has time not only to help think and plan, but also to be an adviser of a group. The advisers should be regular committee members, for those who actually work with the girls are of the utmost value in committee work. It is suggested that the committee membership may vary from five to twenty-five persons.

Suggested Organization.

I. In Cities.

As girls' work usually includes high school, grade school, and younger girls in business and industry, it seems wise to divide the committee into three divisions corresponding to these groups. There should be then a chairman for the committee as a whole and a sub-chairman for each division. Because the secret of good committee work lies in the fact that each member has something to do, it is well to make each member responsible for a definite piece of work. The woman who is serving on the committee because she is interested in girls and represents a community interest usually can not be an adviser but can be made responsible for one of the following:

- (a) Help to secure leadership for a group of girls.
- (b) Responsibility for camp and conference work for younger girls.
- (c) Work on a survey of adolescent girls in the community.
- (d) Map of the city to show recreation facilities—churches, factories, parks, etc.
- (e) Active promotion of publicity for work of the department.
- (f) Responsibility for study program for the committee.

The interest of the younger business college girl can in the main be cared for by the sub-committee on Younger Girls' in Business and Industry. It is essential (and most constitutions provide for it) that every girls' work committee chairman be a member of the Board of Directors; she is responsible for thinking and planning with the girls' work secretary for all work. A chairman should meet with her secretary once a week at a

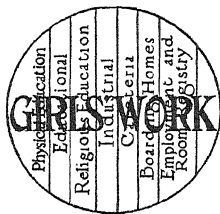
regular time for consultation and help. The chairman is the person to represent the younger girls' interests at board meetings and in the community. It is important that the problems connected with the girl life of a community be made known to the board, and it is the real responsibility of the girls' work chairman and girls' work secretary to see that all information and reports of such are brought to the board in a way which will enable the board to meet more adequately the demands which a community has a right to make upon the organization which the board represents. Adequate girls' work is, moreover, dependent upon an adequate budget. Such a budget should be planned by a girls' work committee in consultation with the finance committee, and presented to the board with reasons for the items contained in it. Such consideration on the part of the board implies the utmost loyalty on the part of girls' work committee members during the annual finance campaign. (See the suggested budget included in this chapter.)

At all times the girls' work committee is responsible for seeing that adequate publicity is given the work for younger girls, so that when the Association has its finance campaign the city will recognize as legitimate the sum requested for carrying out this program.

A girls' work committee should meet regularly once a month. The length of time of the meeting should be determined by the program to be followed. It is suggested that committees work along either of the following plans:

Plan 1. (a) Each of the three sub-divisions of the committee, grade, high and younger girls in business and industry, meets separately. At these meetings three-quarters of an hour is given to discussion of problems and necessary business; three-quarters of an hour to study program; half an hour or more to demonstration of group activities such as story-telling, first aid, handicraft, etc. For these demonstrations a specialist should be obtained when possible. This offers direct

The Girls' Work Committee in a Y.W.C.A.



Girls' work is not a department apart from regular Association activities, but one which operates through physical, educational, religious education, cafeteria, and other departments of the Association.

Girls' Work Committee members are

Women who represent community interests
 Schools
 Women's Clubs
 Church
 Home

Women who lead groups, of Girls
 College Girls
 Business Women
 Home Makers
 Teachers

Qualifications of the CHAIRMAN

ASSOCIATIONAL

- A** Member of a Protestant Evangelical Church
- B** Member of the Board of Directors of the Y.W.C.A.

PERSONAL

- A** Vision of what girls' work is
- B** Executive Ability
- 1 Able to assign work to other people
 - 2 Sees that the work is done
 - 3 Able to convince other people that they have ability to be invested in work for girls
 - 4 Able to plan with the girls' work secretary
 - (4) Does not plan for her (6) Does not follow her
- C** A belief in Girls
- 1 Individually
 - 2 Collectively
- D** Able to present to the Board of Directors the girls' interests, fearlessly, vividly and in a wholesome way so that the Board will accept its community responsibility
- E** Believes in a budget for girls' work, planned in co-operation with the Finance Committee
- F** Believes in Publicity

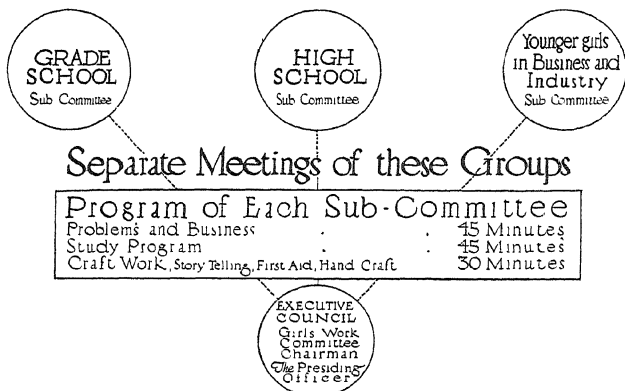
The Girls' Work Committee in a Y.W.C.A. MEETINGS

WHEN
Once a month

WHERE
Y.W.C.A. Building usually

HOW CONDUCTED
Plan 1 or Plan 2 may be used

PLAN 1



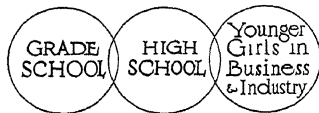
Personnel of the Executive Committee

Members - The Girls Work Committee Chairman, three sub chairmen and several chosen representatives from each group

Meetings - Once a Month

Work - Weaving a program from the problems and progress of the sub-committees

Committee work is Unified



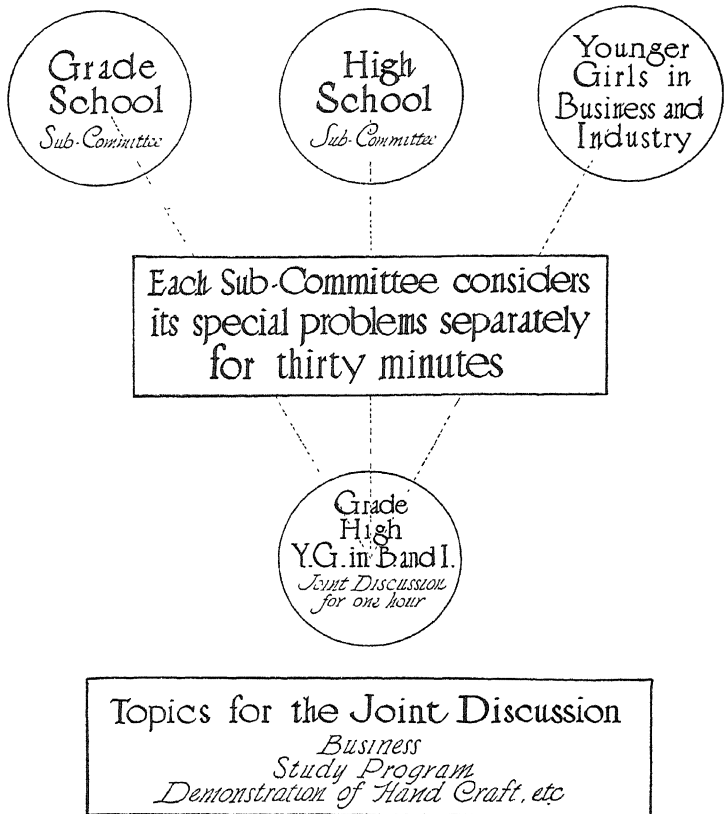
by a joint meeting once every 3 months

AIM - A UNITED VISION

To-day's Vision is Tomorrow's Foundation

The Girls' Work Committee in a Y.W.C.A.

PLAN 2



training to leaders of groups and makes them better able to carry out a girls' work program.

(b) An executive council composed of the chairman of the committee, the three sub-chairmen, and any other representatives from the sub-divisions, meets once a month to discuss and plan for all work of the committee. The sub-chairman brings reports and recommendations of her division to that meeting.

(c) A meeting of the entire committee is held once every three months, thus bringing all together to consider problems as a whole.

Plan 2. Each sub-division meets separately for a half hour or more once a month to consider special problems, then all come together for joint discussion, business and study program, and remain together for demonstration work as outlined above.

II. In Towns.

As girls' work includes all adolescent girls, there are usually five groups to be considered:

- (a) Grade school girls.
- (b) High school girls.
- (c) Younger girls in business and industry.
- (d) Younger girls in business college.
- (e) Girls at home.

Any girls' work committee must consider all these groups in its thinking and planning. To ensure this, it is well to assign to one or more members definite responsibility for considering the needs of each of these various groups.

In the town as well as in the city, there will be the two groups of committee women and so the suggestions for special committee responsibility made above will apply to the members of the girls' work committee in a town.

Every girls' work committee should meet regularly every month for an hour and a half so that there will be opportunity

to consider and discuss all problems in the community relating to the younger girl, the needs of each group being presented by the committee members responsible for it. The time may be divided as follows:

- (a) Consideration and discussion of the problems of groups of girls with whom the committee is working. One-half to three-quarters of an hour.
- (b) Study program. One-half hour. (See "The Topics for Discussion by Girls' Work Committee" in this chapter.
- (c) Demonstration of group activities, such as handicraft, story telling, first aid, and poster making. For these demonstrations, a specialist should be secured when possible. This time offers direct training to leaders of groups and makes them better able to carry out a girls' work program.

In a community where the volume of work is great, it may seem advisable to have the groups of committee members, who have been given responsibility for planning for grade school, high school, younger girls in business and industry, and girls at home, meet for a half hour preceding the general committee meeting, so that sufficient time shall be allowed for covering the needs of specific groups. This will result practically in the sub-division of the committee and in this event it may be wise to have in addition to the regular chairman, sub-chairmen appointed. This will make the committee organization similar to Plan 2 outlined above.

III. In Counties and Districts.

Although the area to be covered is so much larger and the committee membership so much more scattered, in county and district work, it is suggested that the organization be as similar to that of the town Association as possible; i. e., that there be a chairman of the girls' work committee who is a member of the county board. The advisers of all groups should be considered members of the committee. It is desirable that there

should be four meetings of this committee during the year. One should be held early in the fall so that the work may be well launched. The times for the other meetings must be determined locally, because of climatic conditions and community customs. Possibly one of the four or an additional meeting could be held at the summer camp of the county or district association. Since there are fewer of these committee meetings in a year, it is possible to have committee members plan to spend at least a half day or even a whole day in these sessions. If committee reading has been advocated, there should be well-led forum discussions to help to clarify individual thinking, which perhaps has been dependent for its only contact with other advisers' problems through the visits of the county or district secretary. There should be also opportunity for exchange of experiences in program building and some time should be used for handicraft, and recreational training.

Secretarial and Committee Cooperation with Other Departments.

Understanding and cooperation of all workers volunteer and secretarial in all departments of the Association make possible the finest kind of girls' work.

Cooperation with the Industrial Department.

It is the policy of the National Bureau for Work with Younger Girls that no work with younger girls in industrial or commercial centers shall be undertaken without the full knowledge and consent of and cooperation with the local industrial department, if there is one in the local Association.

There can be but one general policy for industrial work in an Association, and so any committee which bears any responsibility for a part of the general industrial program must correlate its work with that of the Industrial Department.

The girl under eighteen employed in any industrial plant, a department store, a five-and-ten-cent store, or a business office is the responsibility of the girls' work committee. Experience has shown two things—first, that in many instances if this girl

is to be interested at all in the Association, she must be reached before leaving school or while at the continuation school or through the placement or vocational bureaus connected with schools, and through the interest of teachers in attendance departments of schools; second, that this younger girl needs a less "grown-up" program than that provided by the industrial department.

The approach to a school is as scientific and careful a matter as is the approach to an industrial plant. It is just as unwise for two Association secretaries representing different departments to approach a school principal as it is for them to approach an industrial manager. The girls' work department because of its close touch with school work, is the department to handle all relations to the school, while the industrial department should make the first approach to an industrial plant. If the plant employs girls under eighteen, the girls' work secretary can either go with the industrial secretary on her first visit or if the industrial department is already at work in the plant, be brought to the plant, introduced to the manager and can then help with the work. She and the industrial secretary should plan together for the best way of handling the different age girls. It is sometimes impossible to separate them. In case the majority are older and it seems best to make it an industrial group, it is the business of the girls' work secretary to put at the disposal of the industrial secretary all girls' work program material and work with her on a program which will meet the needs of the mixed group. She should also keep close enough to the group for a few months to see that the younger members are adjusting themselves to the work and assuming their rightful place of responsibility in the group. It sometimes happens in a mixed group that this younger girl takes no active part in the work, all officers and committee members being chosen from the older girls. This is most unfortunate as it does not make for development of the younger girl and for this reason whenever possible the group should be separated.

The expression "girl under eighteen" must, of course, be in-

terpreted in a broad sense. Generally speaking, up to sixteen years of age a girl is more interested in a less formal program, but there are always exceptions. When a girl needs the kind of program offered by an industrial department, her age should not prevent her having it. In the same way, some girls over eighteen need an adolescent program. Provision should be made for their obtaining it.

Such adjustments as these and the right transfer from one department to another when the time comes to "graduate" can only be accomplished if there is the right understanding between the girls' work and the industrial committees and correlation of all work.

A girls' work committee has three sections—one on grade school, one on high school work and one on work for younger girls in business and industry. There should be on this last section as a regular or visiting member, a representative of the industrial committee, and the committee on work for younger girls in business and industry should in turn be represented on the industrial committee. In cities where there is a special secretary on the girls' work staff for younger girls in business and industry, she should be an ex-officio member of the industrial committee. If one girls' work secretary carries school work and younger girls in business and industry, she should be included in certain industrial committee meetings and given a chance to report her work and see its relation to the entire industrial program of the Association.

Every girls' work committee must feel its responsibility for knowing about proposed legislation for girls under eighteen, both educational and industrial, and in cooperation with the industrial department take what steps seem possible to give educational publicity to this legislation.

One of the most serious questions to be considered by all girls' work and industrial committees is that of working out a successful method of passing girls from the girls' work department to the industrial department. A

good girls' work department prepares girls for work in the industrial department. They should be ready for constructive thinking and acting after two or more years in the Girl Reserve work. Often they are ready but will not pass on or will not stay once they do pass on. One difficulty seems to be lack of understanding and knowledge of the industrial department and industrial secretary. It is a strange new world, full of people they do not know, and so they are not eager to pass into it. To obviate this difficulty the following suggestions are made:

1. In cities where there is an Industrial Federation, the Federation Council should ask the Girl Reserve executive council to appoint one or more of the older members as auxiliary Federation Council members to be consulted by the Federation Council on any matters which might concern both groups, such as a piece of social service, and as members to be invited to special Federation meetings. If these Girl Reserve representatives are girls who within a short time should be in regular Federation clubs, this contact may do much to gain their interest.
2. Make provision for some of the older Girl Reserves to go as delegates to the Industrial Councils. This will help the Girl Reserve girls to understand the aims and ideals of the Industrial Federation and increase interest and friendliness between the two groups.
3. See that the younger girls become acquainted with the older girls by having one group entertain the other group several times during the year. Encourage an interest in the industrial clubs on the part of the younger girls by showing them what the industrial clubs are doing and what girls are in them. As they grow older they will pass naturally from one club to the other.
4. See that the younger girls become acquainted with the industrial secretaries by having the secretaries present at certain Girl Reserve meetings and entertainments.

Help the girls not to become so attached to "their secretary" that they are unwilling to go into the clubs of the industrial department, because they feel that the industrial secretary is a stranger to them.

The East Central Field has worked out the following suggestions for cooperation between the girls' work and industrial departments. They are included here as they are the result of experience and have proven possible and effective in most instances:

We as Association workers have one common aim, to make the principles of Jesus Christ effective in industry, and we recognize that the only solution to the industrial problems is the religious one—that the girls' work and industrial departments and the International Institutes cooperate more closely.

That we have a joint conduct of noon-hour activities in factories where both younger and older girls are employed.

That we have at least two joint parties each year, older girls for younger and vice versa. The Religious Commission of the Industrial Club Council suggests Sunday afternoon hikes, when subjects interesting to younger girls may be discussed.

That some Industrial Club members, especially qualified and with special training, act as advisers or assistant advisers to Girl Reserve Corps, the girls' work secretary to keep very closely in touch with such corps.

That Industrial Clubs sometimes assist Girl Reserve Corps financially, as recommended in the Religious Work Commission of the Industrial Club Council. Also that we raise money for such things as conference funds, social service and scholarships, by united effort when possible.

That we promote our Girl Reserve Corps into the industrial department by clubs rather than individuals.

That this club be an intermediate one in which the program used be a combination of the girls' work and indus-

trial program, thereby insuring a gradual development into an industrial club; and that this intermediate club have a leader or adviser.

That there be some kind of promotion ceremony, that the new club may be publicly received into the industrial department.

That if possible the industrial secretary lead a Girl Reserve Corps of younger girls in business and industry and the girls' work secretary lead an industrial club.

That the industrial secretary keep in close touch with the girls of the girls' work department that the younger girls may know her personally and thereby eliminate the difficulties which so often arise with younger girls in change of personal leadership.

That we may further our mutual education by industrial secretaries studying from girls' work secretaries their method of approach to and work with girls, including the psychology of the adolescent girl, and by a study on the part of girls' work secretaries, assisted by industrial secretaries of industrial conditions, especially those affecting younger girls; also that we pool our material.

That the younger girls have at least two representatives on the Federation council, in cities where there is a Federation, and that they be given some definite responsibility, such as making a report of the work of Girl Reserves, carrying back to the Girl Reserves the report of the older girls' work, serving on joint committees for joint parties, etc. The girls should be voting members of the Federation or not as the Federation decides.

That we cooperate with the continuation school by providing recreation and supplementing class work when necessary.

That in view of the new place of women in industry the entire Association work for the passing and enforcement of proper laws relating to women.

That we give our support to labor groups who are working out educational plans and cooperate with all agencies working for the improvement of industrial conditions.

That in cities where there is an International Institute, plans be made immediately whereby the industrial and girls' work departments and the International Institute may experiment together in some endeavor to establish clubs and other activities for girls of other nationalities.

Industrial Service Centers.

If a program for younger girls is being carried on at an Industrial Service Center, it should be related to the work of the girls' work committee of the central Association. This may be done in one of the following ways:

1. The chairman of the girls' work committee of the local Association or some one designated by her may be made an ex-officio member of the center committee.
2. A member of the center committee may be designated as a member of the local girls' work committee.

The person in charge of the program for younger girls at the Industrial Service Center may be either a girls' work secretary on the staff of the Industrial Center or the recreation director on the center staff working in close cooperation with the girls' work secretary at the local Association, or sometimes if there is on the girls' work staff at the local Association a special worker for younger girls in business and industry, she may use the center as her place of work and in this way be related directly to both the staff of the center and the staff of the girls' work secretaries of the local Association. Whichever one of these three ways is adopted, the worker in question should be related to the girls' work committee and the center committee. This in no sense of the word makes for departmentalization in the Industrial Service Center. It simply provides that the regular Association program for younger girls shall be carried on through the regular committee and council of the Industrial Service Center.

Health Education Department.

In order that the health and recreation program for younger girls may be carried out in harmony with the program of the department of health education, it is well for each to understand the other's program and needs. This can be done through joint meetings for consultation held at the beginning of the fall work and at intervals through the year, and by having one member from each committee responsible for attending meetings of the two committees at which matters of joint interest are to be discussed.

General Education Department.

Every effort should be made to use the resources of this department for any educational features of the girls' work program and to make known to the girls what the education department is. A good girls' work department should be a "feeder" to an education department. Occasional conferences, visiting members, invitations to certain girls' work committee meetings, all will help to bring about the right understanding and coordination.

To acquaint all committees with the policy and problems of girls' work, it is suggested that at least once a year the girls' work committee be hostess to all the other committees and through interesting reports, maps, pictures and charts, make girls' work graphic to the entire Association.

TOPICS FOR DISCUSSION BY GIRLS' WORK COMMITTEE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The outlines and references for topics here given are meant to be suggestive and naturally must be developed by each committee to meet its own needs. Outside speakers in many communities can be obtained for a brief presentation of many of the topics. Committee members, the girls' work secretary or some other secretary either can lead a discussion on certain topics or give brief presentations to be followed by informal discussion, or the subject may be made a topic for general "con-

versational-discussion," the chairman being responsible for guiding it. In any event, the committee should know in advance what is to be the topic for discussion and should be given the suggested references. All books referred to may be obtained from the Womans Press, 600 Lexington Avenue, New York City, or from local libraries.

Topics for Discussion.

I. The Girl of To-day.

In her home. How does the family life of to-day differ from that of twenty-five years ago?

In her school.

In her church.

In her community.

What is the influence of the automobile, the moving pictures, commercialized amusements—upon the girl of to-day?

References:

1. The Spirit of Youth in the City Streets.—Addams.
2. Religious Education in the Family.—Cope.
3. Girlhood and Character.—Moxcey.
4. A Schoolmaster of the Great City.—Angelo Patri.
5. The American Girl and Her Community.—Slattery.

II. Religious Education and the Younger Girl.

Is the modern girl any "less religious" than the girl of former days?

What is "religious education?" How may it be made to permeate the program of a Girls' Movement?

Is there any relation between the wearing of a peek-a-boo waist and being a Christian? Between not playing "square" at school and being a Christian?

What are the greatest needs of the teen-age girl? How is the Association meeting them?

References:

1. Religious Education and the Younger Girl.—Davis.
2. Leadership of Girls' Activities.—Moxcey.

3. Religious Education of the American Citizen.—Peabody.
4. Religious Education of Adolescents.—Richardson.
5. The Girl and Her Religion.—Slattery.
6. Training the Girl Through Worship.—Stone.

III. The Reading of the Teen-age Girl To-day.

One way to conduct this discussion would be to have a librarian give the kind of book—with resumé of its contents—usually taken by the teen-age girl. (An explanation of why such contents appeal to the teen-age girl would be most interesting to the committee.) Actual titles showing “popular favorites” and a comparison of fiction and non-fiction would also be interesting. The discussion should also bring out the amount and kind of magazine reading being done, its influence on reading of books.

If the community does not have adequate library facilities, what is the responsibility of a girls’ work committee for securing attractive and worth while books for girls? How can this be done.

IV. The Place of Music in a Girls’ Work Program.

How shall an appreciation and love for hymns be cultivated when there seems only a love for “jazz”?

How can music be brought into a girls’ club program; e. g., forms, time, manner?

What is the value of group singing?

Discuss good collections of songs; the value of a good piano.

How can these be obtained by a girls’ work department if it does not possess them?

Have a demonstration of group singing by someone who can lead. Use solos to illustrate the kind of good music which will appeal to any girl; this would do much to make this discussion interesting.

V. The Foreign Girl in the Community.

What nationality is she?

In what part of the community does she live?

How many of her are there? What proportion of school girls are foreign?

What kind of a home life has she?

What is her recreation?

References:

An American in the Making.—M. E. Ravage. Harpers. \$1.90.

My Mother and I.—Stern.

Write: Division for Work with Foreign-Born Women, 600 Lexington Avenue, New York City, for specific information regarding International Institutes and different nationality groups.

VI. The Colored Girl in the Community.

(Same general questions as V.)

References:

1. Hazel—Ovington.

2. Up From Slavery.—Washington.

VII. The Work of a Juvenile Court.

If there is one in the community, the Judge may be asked to speak to the committee. A visit to such a court is well worth while.

References:

1. A New Conscience and an Ancient Evil—Addams.

2. The Spirit of Youth and the City Streets—Addams.

3. Safeguards for City Youth at Work and at Play—Louise DeKoven Bowen.

4. The Juvenile Court and the Community—Thomas D. Eliot.

VIII. The Movement for Vocational Education, Direction and Placement.

Cause of movement found in economic waste of unskilled labor.

Work of trades, vocational, and continuation schools.

Federal Aid to Vocational Education—Smith Hughes Act 1917.

Scholarships for keeping children in school.
What are your state and community doing along this line?

References:

Vocational Guidance Movement—Brewer.
Vocational and Moral Guidance—Davis.
Creative Impulse in Industry—Marot.

IX. Present Legal Regulation of Child Labor in the United States.

Discuss:

- (1) Federal Child Labor Tax Law—1919.
Industries affected.
Hours and night work.
Method of enforcement.
- (2) Variations of state laws as to age, hours, night work.

References:

Write The National Child Labor Committee, 105 East 22nd Street, New York, for the text of Federal Laws, and for general pamphlets on Child Labor.
Solution of Child Labor Problem—Nearing.
Child Labor in Your State—a study outline 1917—Nearing.
Child Labor in Your State—a study outline 1917—National Child Labor Committee.
Write The United States Department of Labor, Children's Bureau for:
Leaflet No. 7, Back-to-School.
Standards Applicable to Child Labor—Summer. Publication 49, Children's Year.
Leaflet No. 10, Publication 53, Advising children in their choice of Occupation and supervising the working child. Children's Year.
Leaflet No. 12, Publication 56, Children's Year. The Employment Certificate System.
Leaflet No. 3, Publication 64, Every Child in School. Children's Year Follow-up Series.

X. Proposed Legislation (State and Federal) affecting Women and Children.

At least one committee meeting should be devoted to discussion of this most important subject.

Read: The Woman's Home Companion which publishes monthly the text and explanation of certain laws relating to women and children.

Write: To Law Reporting Service, National Board, Young Women's Christian Association, 600 Lexington Avenue, New York City, for information and a review of current legislation. See The Association Monthly for July, 1920, pages 33-36.

Suggested Policy for a Girls' Work Committee.

The policy of the girls' work committee of the Young Women's Christian Association of _____ shall be

A. To promote Y. W. C. A. work among girls between twelve and eighteen through

1. Development of new work wherever a survey justifies it.
2. More intensive work in all organized clubs and centers.

This work shall be developed through

- a. Planning of full year's work and continued emphasis upon all club committee work.
- b. Among
 1. Grade school girls through organization of Girl Reserve corps under direct supervision of corps advisers who with chairman shall compose grade school sub-committee.
 2. High school girls through organization of student clubs of the Girl Reserve Movement under the supervision of club advisers who with chairman shall compose high school sub-committee.
 3. Younger Girls in business and industry through maintenance of a center or the organization of a Girl Reserve Corps or club. The sub-committee

for Younger Girls in business and industry shall be composed of women, representative of the varied interests of these younger girls—e. g., welfare worker, employment director, librarian, principal of continuation school, and the advisers of as many groups as are organized.

This work shall be administered by the Executive Council of the girls' work department committee, which shall consist of the following members:

Chairman, who is a member of the Board of Directors of the Young Women's Christian Association.

Vice Chairman.

Secretary.

Chairman of the grade school sub-committee.

Chairman of the high school sub-committee.

Chairman of the sub-committee for Younger Girls in business and industry.

The duties of this committee also shall be

- a. To promote study of girls' work at large in city of _____ and vicinity through—
 1. Being informed concerning the work of the other teen-age girls' organizations.
 2. Cooperation with these organizations as far as possible.
 3. Seeking of opportunities for the initiation of other community work among girls.
- b. To cooperate more closely with the other departments of the Young Women's Christian Association (Cafeteria, Health Education, Industrial, Educational, Membership, Social-Relations) through inter-representation on these department committees wherever possible.
- c. To study the purpose of the Young Women's Christian Association with the idea in mind to discover how that purpose can be incorporated in all phases of younger

girl work and so to interpret it to the committee members themselves and the girls in the department that it will become the keynote of each club purpose as it is written by the girls.

**ITEMS TO BE INCLUDED IN A GIRLS' WORK DEPARTMENT BUDGET
IN A LOCAL ASSOCIATION.**

19—

19—

Girls' Work Department	Receipts Actual	Actual Expense	Estimated Receipts	Estimated Expense	Estimated Surplus*	Appropriation needed to make ends meet**
Salaries:						
Girls' Work						
Secretary						
Assistant						
Supplies						
Office Printing						
Office Supplies						
Postage						
Car Fare						
Telephone						
Social Events						
Girls' Work Library						
Extension of Work						
Camp Work						
Publicity						
Conference						
Expenses***.....						
Contingent						
Department Total						

* The amount which may result if Estimated Receipts is greater than Estimated Expenses. ** The amount in this column equals the difference between Estimated Receipts and Estimated Expenses. *** Allowance should be made large enough to permit the attendance of the girls' work secretary at a mid-winter conference and a summer conference.

SIX DISCUSSIONS FOR ADVISERS

Note—The following discussions are based on certain chapters in "Girlhood and Character," by Mary Moxcey, which can be read before the discussion. The purpose of the outline is merely to offer suggestions for a group study of the religious problems of younger girls.

I.

1. Compare notes on the differences you have noticed between a girl ten years old and the same girl three or four years later. How many of these differences affect "character." Think especially about the little girl's ideas of God. How do you find that these things change as she begins to grow up?

2. What connection is there between the way a girl makes everyday decisions (to skate or not to skate, to drink ice cream soda or lemonade, etc.) and her decision to join the church? How do you manage the girl for whom all deciding brings a "nerve-storm?"

3. Discuss the relative (and also the complementary) value in teaching ideals through example and through broadening a girl's information so that she has more content with which to think.

4. How much part do you believe habits play in character building? Think back over the laws of habit formation as William James gives them (this might be a report prepared in advance.) In the light of your discussion what part do service and worship play?

Girlhood and Character—Moxcey. Chap. VIII.

Training the Girl Through Worship—Stone.

II.

1. Base this discussion on pages 234-242 (middle of the page), in "Girlhood and Character."

2. Without being careless of what "conversion" in the ordinary use of the word has meant to very many people, still face frankly the difference between this experience and the experience of "affirmation" which we seek for the normally developed girl. Under what conditions will a girl need to have the experience of "conversion" in order to go ahead toward a "whole" personality?

III.

1. Before this discussion, suggest to different members of the group that they prepare to offer illustrations from the lives of real girls showing the mistakes which lead to broken instead of "whole" personalities. How will the group plan to overcome or prevent such mistakes? See pages 242-252 in "Girlhood and Character."

IV-V.

1. With the background of Chapter XV in "Girlhood and Character" (which deals with the problem of right and full expression for the middle adolescent girl), talk over together the place of emotions in religious experience, their discipline and expression; training in moral values and the expression through service and prayer. Ask the group to bring in their questions.

2. What is a "normal girl" like at the end of the middle adolescent period when you rightfully expect that she is on the road toward being a "whole person?"

VI.

1. Carry your discussion of the "normal girl" forward into the years when she is called a "young woman." What are the attitudes of mind and the habits of action which we have a

right to expect will mark the young woman as Christian? Which of her problems (see pages 364-374) can be helped toward a solution by right training as a younger girl?

2. Define your aim as adviser of girls in terms of the fullest growth for a girl. How far is this a definition of "religious education?"

A SUGGESTED PLAN FOR TRAINING GIRLS' WORK ADVISERS IN A YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

Discussions I and II. The Girl in Your Community.

- A. How many are there of her?
- B. Where does she live?
- C. How does she live?
- D. What does she do?
- E. How does she play?
- F. What is she becoming?

For these discussions the best source-material is a chart of the community prepared, if possible, in advance by the local secretary and her committee, on which shall be shown by colored pins or stars, the grammar schools, the high schools, parochial and private schools, continuation and trade schools, business colleges, factories, department stores and five-and-ten-cent stores, moving picture theatres, dance halls, theaters, skating rinks, recreation parks both public and private, municipal recreation centers, settlements, institutional churches, car lines, public libraries, sections of the community where foreign-born, colored or trade groups are settled, and the Young Women's Christian Association building.

Those public schools which are being used for night schools should be indicated in some special manner. In making such a chart be sure that the map used is large enough to permit the indication of all these places without confusing the eye. Such maps are usually procurable at the city or town hall. There is no more telling way to bring a picture of the community to a group of people than by such a chart, if the local

secretary giving this course knows the facts about the places which the colored stars or pins represent.

In presenting this chart, with its many previously unknown community facts, distribute mimeographed sheets with questions and topics such as the following, so that group thinking and discussion may center about these points and clarity of thought may result.

What is the name of the superintendent of schools?

Name the principals of most of the grade schools.

How many girls and what types are in the different schools?

Has the community many younger girls in industry, and if so what do they do?

What is the state law regarding the employment of girls under eighteen?

What is the federal law?

How does a girl secure her working papers?

Name the recreational facilities of the community.

Is there any vocational guidance work in connection with the schools?

Much of the information needed for this may be obtained through the use of the following sources:

- A. A classified telephone directory, which provides the name and street address of schools, churches, libraries, department stores, etc.
- B. Copies of state labor laws from the State Bureau of Labor; also copies of the federal law from the Bureau of Labor, Washington, D. C..
- C. Reports of superintendents of schools; general reports of all churches and institutions doing work with young people.
- D. All the resources of the local industrial committee.

Perhaps the best way for a girls' work secretary to know her community is to cultivate a constant awareness of how

people are living and working, and what they are desiring. This means that one really sees people when walking along the street, that one knows and believes that life is a cycle of work, play, love and worship, and that we are all inextricably bound together in the bundle of life.

Discussion III. Fundamental Facts About the Adolescent Girl.

The basis for this discussion is the chart, "The Development of Normal Girlhood," included in this manual. A study of this chart should make plain the different stages of girlhood in the growth, characteristics, and approximate age limits, and the activities suitable for use in group work. To supplement the discussion on activities the second chart, "Activities for Developing the Girl Citizen," should be used. The whole point of this discussion is to interpret to the advisers the necessity for a sympathetic understanding of the feelings and desires of the girls with whom they are working. To do this they must put themselves back in their imaginations to the time when they were adolescent girls. Therefore any questions, rhetorical or otherwise, which can be brought to the group to stimulate thorough discussion are to be desired. In addition to the two charts mentioned above the following books will be of service:

Girlhood and Character, Mary Moxcey.

Leader of Girls, Clara Ewing Espey.

The American Girl and Her Community, Margaret Slattery.

For further bibliography, see the books listed at the close of this chapter.

Discussion IV. The Programs of the Young Women's Christian Association for Younger Girls.

While it is considered advisable for the people enrolled in this course to consider in separate groups the special aspects of the several types of work, it is absolutely essential that

there should be one discussion on the Girl Reserve Movement of the Young Women's Christian Association.

The movement is a unified standardized one, though it deals with girls of different ages, groups and nationalities. Therefore all should know its purpose and general plan. It plans for grade and high school girls and younger girls in business and industry and younger girls in Business College. Develop this discussion through a presentation of the Girl Reserve programs. If the course is being given to leaders in unorganized territory, present the Rainbow, or Be-Square plan, with the material on high school clubs.

Develop this discussion through the use of such questions as the following:

Why do we have a unified standardized program?

What is the meaning of "Girl Reserve"?

Material for the girls' work program:

In this part of the discussion there should be developed an understanding on the part of the advisers of how the Manual for Advisers should be used.

The "Girl Reserves Manual for Advisers" and the "Guide for Every Loyal Blue Triangle Girl" should be studied so that each leader will understand the principles of the plans and the various points of emphasis. This material can be secured from The Womans Press, 600 Lexington Avenue, New York City.

Discussions V and VI. The Programs of the Young Women's Christian Association for Younger Girls (Continued).

Discussions V and VI and VII, if desired, should become round table hours on the special programs for the three types of work.

Topics for Grade School Discussion Group.

- A. The Girl Reserve insignia and its meaning.
- B. The Girl Reserve honor system and how to keep it.
- C. The program for a grade school group and its relation

to the honor system. It should be clearly shown that the honor system is the basis for the program, i. e., from its suggested activities may be taken much material which will be of service in program making.

- D. At what grade or grades do the largest number of girls drop out of school and what is the place of vocational information in our grade school program?
- E. How to interpret the Girl Reserve slogan, code, and purpose.
- F. What is meant by symbolism? What is its place in a grade school program?
- G. Is there any value in arousing group consciousness and loyalty through the keeping of a group scrap book?

Topics for Group Discussion of the High School Program.

The basis for the discussion centering on the high school program is found in Section I, Chapter 4, of this Manual.

Section III, Chapter 1, Section IV, Chapter 2 (Content and Method Typical of a High School Club Program).

- A. Discuss the different types of high schools in the community.
- B. Discover the number of girls leaving high school at the close of the freshman year.
- C. Do the local schools have a dean of girls? If such a title is not used, is there a faculty member who serves in such a capacity? What is her work and how can you cooperate with her?
- D. Is there good "school spirit" in the high schools?
- E. What plan of government is followed in your schools? Do they have student government with service councils and class organizations?
- F. Is there any ruling about the number of clubs or organizations to which a student may belong?
- G. How shall the Association program be coordinated with the various school activities?

- H. Discuss fully the committee and council work in the high school plan, so that an adviser will understand thoroughly this fundamental principle of high school work.
- I. Demonstrate the planning of a high school program to cover a period of four to six weeks.
- J. Should discussions be led by girls; if so, what preparation should be made with them by the adviser?

Topics for Group Discussion on Younger Girls in Business and Industry.

In centering the thought upon younger girls in business and industry, care should be taken to introduce such topics as: types of girls, relations to employers, number of continuation schools and attendance, methods of approach both to girls and employers. The following topics may be of service in directing group thinking:

- A. Review the questions relating to these girls as found on page 641, under Discussions I and II.
- B. Study the Girl Reserve program for younger girls in business and industry as found in the Section IV, page 195.
- C. Consider any adaptations of this program which may be necessary to meet local conditions.
- D. What is meant by the terms formal and informal organization as used in the program plans? (See Section III, Chapter 1, page 61.
- E. What knowledge of industrial movements and developments should every adviser have and how shall this knowledge be incorporated in the programs for younger girls in business and industry?
- F. What are the reasons for including the younger girls in business and industry in a girls' work program?
- G. By what definite ways can the girls in the girls' work and industrial departments be brought together?

Discussion VII. The Programs of the Young Women's Christian Association for Younger Girls (Continued).

- A. If it seems advisable, continue discussion of the high school plan.
- B. Discussion of the relation of an adviser to her girls:
 1. Emphasize how impressionable the teen-age girl is, and that therefore an adviser must realize how great an influence she exerts in regard to speech, manner and dress.
 2. Show the difference between being a friend, a chum and an adviser of girls.
 3. What is the advantage in calling a leader an adviser?
 4. What constitutes the "business of being a friend?"
 5. What do you consider the real source of power for true leadership?

See:

The Business of Being a Friend, Bertha Condé.
Leadership, Charles H. Brent.
Goat Feathers, Ellis Parker Butler.
The Charm of the Impossible, Margaret Slattery.

Discussion VIII. The Preparation of the Adviser's Notebook.

One of the most valuable parts of an adviser's equipment is a loose-leaf notebook, carefully prepared and kept up to date. The following definite helps should be given in the preparation of such a notebook:

- A. The names and addresses of organizations from which material may be secured, such as:
 1. The Metropolitan Life Insurance Company, 1 Madison Avenue, New York City.
 2. Extension Service, New York State College of Agriculture, Cornell University, Ithaca, New York.
 3. The Children's Bureau, Department of Labor, Washington, D. C.
- B. How to collect material for general use in work with

girls. Have for your advisers the slogan "Clip and Paste." If an adviser prefers, the material may be kept in a series of large manila envelopes or folders, carefully labeled, according to the following headings:

Games—Indoor and Outdoor.

Service Activities.

Handicraft.

Dramatics.

Good stories to tell and poems to read.

Discussions—Lists and Outlines.

Parties, Socials, Stunts.

Ways to earn money.

Bible Study Courses and Vesper Hours.

It might be well to list the material regarding parties by seasons and also to have a division given over to ways of decorating for parties. Sometimes decorations can be secured from stores when they are not usable there. Some advisers might like to keep suggestions for posters and very attractive material can be secured from newstands when the magazines are out of date.

- C. Another valuable section in an adviser's notebook is one which might be termed "The Adviser's Acquaintance List." By this is meant a list of books, the reading of which will add greatly to an adviser's resourcefulness. This list may be compiled from suggestions made by the girls' work secretary, other advisers, and through a study of current book reviews.

The material secured from sources such as those indicated above, should be carefully studied and those parts of it which are specially applicable to the headings just given, clipped and placed in the notebook or folders under the correct headings.

- D. How to prepare for a meeting:
1. Determine what is to be the major activity.
 2. Select necessary material and decide how much time

is to be spent on this part of the program. Choose a poem or story which may be related in some way to the activity and have it read or told at the opening of the meeting.

3. Find games which are suitable for the group, and study how to direct the recreation hour.

In other words, an adviser in planning for a meeting must have in mind these three distinct parts of the program—the opening, the major activity, and the best way to spend the last half hour. It should be noted that this may not always mean that games are used.

E. Practical suggestions for making a meeting successful:

1. If for some reason the meeting seems to have dragged, close with a good lively game. A most important thing to remember is to send the girls away with the feeling that they have had a good time.
2. Never wear out a good idea or a "stunt" by using it too long at a time.
3. Begin meetings on time and stop on time.

F. Keeping a record of the work:

1. A girls' work scrap book which will be a record of all the activities of the department will prove attractive to the girls and offers opportunity for individual committee members to come into contact with many different groups since they will help in every way to prepare this book.
2. A scrap book which is a record of the achievements of the individual clubs is a possible source of effective competition and cooperation. This club scrap book should be made by a committee of club members especially appointed for this work.

Discussion IX. Practical Demonstrations.

As much practical demonstration as possible along the following lines should be given to every leader. This should be done by specialists whenever it can be arranged.

- A. Playing of games.
- B. Telling of stories.
- C. Various kinds of handicraft.
- D. Making of posters.
- E. Presentation of the history and development of games, folk dancing and social dancing.

Advisers' Certificates.

This certificate is given to every adviser on the completion of the required number of hours of study upon the technique of girls' work as outlined in the training course for girls' work advisers in a Young Women's Christian Association.

It is hoped that every adviser in every girls' work department will be given this training and thus become an accredited adviser. Some advisers who have given of their time and interest for some years may not see the need for spending any time in such a study. But if the necessity for standardization of leadership is explained to them, they will be willing to work with the girls' work secretary on a general study of the principles involved. This might not mean (in the case of an experienced adviser) an eight hour course; it means that it might be reduced to four or six hours if the girls' work secretary thinks best.

The following requirements must be met by new advisers through the help of the local girls' work secretary;

A. At least eight hours of attendance upon an advisers' course or its equivalent in the way of individual study and discussion with the local girls' work secretary.

B. Satisfactory examination, either written or oral (as determined by the local Association's girls' work committee chairman and the secretary). The certificate will be forwarded

from the Bureau for work with Younger Girls when there is sent to the field secretary for Younger Girls the following information regarding the course: the number of hours in the course, the subject matter contained in it, the examination questions used if a written one is given, the name and address of each applicant for the certificate and the kind of group which she is advising.

The certificate is eight by eleven inches and reads as follows:

Girls' Work Bureau.

National Board of the Young Womens Christian Association.

This is to certify that _____ has completed the required number of study periods on the technique of the National Program for Girls' Work of the Young Women's Christian Association and is an accredited adviser in the Girls' Work Department of _____.

National Girls' Work Secretary.

CHAPTER III.

COMMUNITY RELATIONSHIPS

COOPERATION WITH OTHER AGENCIES—A COUNCIL OF GIRLS' AGENCIES

The Young Women's Christian Association, as one force in the community working with younger girls, is under obligation to understand the work being done by all other agencies with this group of girls, so that it may avoid duplication. Cooperation with any agency means more than pleasant good will. It involves a real study of the methods and work of the agency in question. The following organizations are ones with which the Young Women's Christian Association should cooperate in most communities and therefore their programs and methods must be studied: The Sunday School, The Young

Men's Christian Association, The Girls' Friendly Society, The Girl Scouts, The Camp Fire Girls and The Woodcraft League.

In communities where these and other agencies exist, a "clearing house" for work with younger girls may be secured through the formation of a Council of Girls' Agencies. Such a council should include one representative from each of the organizations working with younger girls. Wherever these agencies have executive secretaries, either employed or volunteer, it is desirable that they be the representatives composing the council. It should meet regularly once a month or once every two months according to the needs of the community, and should have a chairman and a secretary.

The work to be done by such a council is primarily that accomplished by a "clearing house," so that there will be no duplication of work in schools or communities.

The second function is to secure and train leadership for younger girls in the community. There are advantages in a composite leadership training course which draws upon the resources of all groups. Each group is enriched by the experience of the others, and when certain phases of leadership training such as adolescent psychology, community surveys, and the place of religious education in the life of a girl have been presented to the group as a whole, the individual units are free to instruct their leaders in their own program activities and methods of application.

The council also might be responsible for planning events which are community-wide in their scope, such as Girls' Day, or Girls' Week, Mother and Daughter Banquets, or Mother and Daughter Week, for planning some piece of community service or for supporting a "stay in school" drive.

In the majority of communities, three organizations concerned with Christian education among girls, boys and men and women, are the Church, the Young Men's Christian Association, and the Young Women's Christian Association. For this reason a girls' work secretary in a Young Women's Christian Asso-

ciation needs to understand very clearly methods and policies of the church school and of the Y. M. C. A. in its work with boys. Material relating to Sunday-school work and programs may be obtained from the International Sunday-school Association, 5 South Wabash Avenue, Chicago, Ill. Material on the boys' work of the Y. M. C. A. from the local boys' work secretary or the boys' work division of the International Committee, Y. M. C. A., 347 Madison Avenue, New York City.

Cooperation With the Young Men's Christian Association

It is impossible for an organization working with the girls in a community to do adequate work without a knowledge and understanding of the work being done with the boys of the same age.

The boys' work secretary and the girls' work secretary are both striving for the same goal—the making of Christian boys and girls. Their methods vary in some instances but they have much in common and the differences in methods do not seem so great when each worker understands the reason for them.

Standards for action at home, in school, and in the community as a whole cannot be set by boys alone—nor by girls alone. Joint action on the part of the two Associations is necessary.

In high school work, correlation of program may be secured. Such action for work with grade school boys and girls and for younger boys and girls in business and industry often comes through discussion on the part of secretaries and committees and a conscious planning of work in a way which will meet the problems of the youth of a community—not just the problems of a part of that youth.

The Hi-Y movement for boys corresponds to the Girl Reserve high school club. It is often possible to have the high school club cabinet and a selected group of Hi-Y boys meet together several times a year to discuss and consider principles which lie at the roots of standards for action and to plan for a joint piece of community service work. Such thinking and

planning together offer a normal, natural channel for a real comradeship among boys and girls which is needed in many communities. Social activities planned by committees of boys and girls are also valuable but real correlation of program should strive for something beyond the mere social activities. To achieve such cooperation and correlation it is necessary that a girls' work secretary understand the Hi-Y movement as a whole.

The following pamphlets obtained from the International Committee, Young Men's Christian Association, 347 Madison Avenue, New York, give this information.

1. Local Work and Its Organization.
2. The Inner Circle.

The Girl Reserve Movement in Relation to the Sunday Schools or Church Schools.

In many communities where there has been felt for a long time the need for more active cooperation with Sunday or Church School groups, it has been found possible for the Girl Reserve Movement to fill this need, especially where grade school girls are concerned. The following suggestions as possible means for cooperation are tentative only and of course should be adapted to meet the local condition:

1. A Sunday-school teacher may organize her Sunday-school class as a Girl Reserve group; this group may meet at the church, using the Girl Reserve program wherever possible; she may have her girls attend all rallies and big meetings of the Girl Reserves as a Girl Reserve group. The girls' work secretary would offer to help, in any way possible, any Sunday-school teacher leading such a group.

2. In some instances the Sunday-school teacher would not feel that she herself could become the leader of her own Girl Reserve Sunday-school group. In this case the girls' work secretary of the local Association would help to secure a leader for the Sunday-school group and would meet occasionally with

the group herself just as she does with any regular Association group. The Sunday-school teacher also might come to the meetings, if she desires. Undoubtedly she would want to keep in touch with the work her group has done during the week through the Girl Reserve Movement in that community.

Special honors for Sunday-school work in connection with the regular Girl Reserve honor plan under the heading of Spirit could be worked out by the local girls' work secretary and the Sunday-school teacher or corps adviser along the following lines:

1. Honors for some service work done as a Sunday-school class.
2. Honors for studying the Sunday-school lesson at home and being really prepared on arrival at class.
3. Punctuality at a Sunday-school class.

Any teacher may suggest five or more special honors to be included under the Spirit honors of the Girl Reserves and these will be accepted by the local girls' work secretary as regular Girl Reserve honors.

The following plan has been tested by a local Young Women's Christian Association as one way of relating its girls to the Sunday-school or Church School of the community.

A. Centers for specialization.

Churches and Sunday-schools and nearby communities offer centers for organization.

The purpose is to reach girls twelve to fifteen years old through the formation of a company composed of several corps in each church; a division should be organized in each community.

- B. Program and Activities: They are much the same as for groups meeting in schools or at the Association. Honors are chosen which link the girl very closely to the life of her own church.

The purpose is to offer the Girl Reserve program as a channel through which the several organizations in a church may reach the girls of that group with their particular interests. For example, the last meeting of the month may be missionary study or dramatization under the Westminster Guild in the Presbyterian Church, under the Standard Bearers or Queen Esthers in the Methodist Church, etc. (This will create an interest in the younger girls on the part of the women's societies). The time of meeting—weekly. All clubs in one community meet the same afternoon, enabling the Association worker to meet with them in a group on that day.

- C. Leadership: Suggestions about the best way to proceed are requested from ministers and Sunday or Church School superintendents, and advisers are secured from groups of young women who are not too actively engaged in other kinds of work.

It is suggested that, in addition to the points made above, the advisers of Church School groups become members of the girls' work committee of the local Association and, if the group is very large at the time of the regular committee meeting, these advisers should have a sectional meeting, discussing their work and problems in relation to the general Girl Reserve work. Then they would send a representative or two to the regular committee meeting. If the Girl Reserve program as such is not used in the church schools, a girls' work secretary must make every effort to work with the teachers in these schools so that the girl who is already in the church school may feel that what she does through her Church and what she does through her Association are parts of a whole and do not interfere with or confuse each other; and also that the girl who is not in the church school but who is in a Girl Reserve group, may be made interested in the church school because of the close cooperation of the two.

THE ORCHARD.

A Story for Advisers—By Alice G. Moore.

John XV: 5 and 16.

By the side of the great white road that led from the City of the Past to the City of the Future there lived a man whose heart was very sensitive to the needs of the weary ones who passed that way. "It is refreshing fruit that giveth Life," he said, "and that is what all these people need."

So he planted an orchard by the side of the road and cared for it himself, until one day a message came, calling him to a far land. Before he went he hired gardeners to look after the trees. "Give them great care," he said, "that all may bear fruit and that every hungry one may be refreshed." Then he went away. The trees grew, and by and by bore fruit so abundantly that hundreds, even thousands, had new life given to them as they passed along the road.

One day there came down the great white road three strangers who said to the gardeners, "Is it not a pity that so fine an orchard is not shielded from the high winds and wandering cattle? We will build a wall for its protection." So they built a high wall about the four sides, leaving an opening on the side that was next to the road; and over the gate they wrote the words "FOR ALL." Some of the people who passed by saw only the wall; others were afraid to enter the gate; but some went through and found the fruit. Now in this wonderful orchard the trees were in blossom not only in the spring time but some blossomed each month, so that there was fruit throughout the whole year. No one ever left the orchard hungry.

Within the orchard, by the side of the gate, there stood a beautiful tree whose blossoms were like snow. One day this tree said, "Why should I drop these lovely petals? People need beauty at all times. I shall make myself the most beautiful tree that eye has ever seen." So the tree held its blossoms

all year, until they grew larger than the wild roses that climbed the orchard wall. People marveled at the beauty of the tree. But there was no fruit.

Another tree said, "Why should I continue to bear fruit year after year? If I give up this trying process I may become so tall that people from far beyond the orchard wall can look at me." So the tree stretched itself upward until its highest branches could be seen for miles. But there was no fruit.

A third tree said, "If I stretch my branches forth and give my strength thereto, many people may rest in my shade." Whereupon it stretched its branches out, until many found shelter there and scores were grateful for the cool retreat. But there was no fruit.

Then all the trees began to change in some way and the gardeners could do nothing. Finally they said, "Perhaps it is better so, for times have changed." And they gave up trying to make the trees bear fruit.

Down in the corner of the orchard there was one small tree that longed for fruit, but it had never been strong enough. "Perhaps some day I may bear just one bit of fruit," it said, "and some hungry one may be fed."

One day when the sun shone hot on the great white road a girl came by. She was weary, hungry and alone. When she saw the words "FOR ALL" she eagerly entered the open gate. "Oh what a beautiful tree," she said, seeing the white blossoms just within the orchard gate. But the sun was so hot that she quickly sought the cool shade of the larger tree. "I can rest here and be undisturbed," she thought. Then she saw the tall tree nearby. "I am so hungry! Surely a tree so old and tall must have fruit?" Her eyes searched the lower branches and then the higher ones, but she could see no fruit. Her hunger would not let her rest until she searched eagerly through the whole orchard. From tree to tree she wandered, but found no fruit. At last she wearily dropped to the ground at the foot

of the smallest tree. The little tree swayed back and forth, making a cool breeze, until she fell asleep.

On this same day there came running down the road a little girl, much younger than the other. She was laughing gaily, and chasing butterflies. She did not see the wall, not even the words over the gate; but the butterfly flew in and she merrily followed. She did not see the beautiful tree, nor the one which made such wonderful shade, nor even the one which grew so tall, for her eyes were fastened on the butterfly and its elusive flight. She ran on and on until at last the butterfly flew over the wall and was gone. "How tired I am," she said, and just then she saw the other girl asleep. She went up to her and shaking her gently she said, "Girl, why are you here?" The older girl rose wearily and said, "I came into the orchard to rest. Then I was hungry and searched for fruit, but there is no fruit here." "Why I am hungry too," said the little girl and she began to cry. While the older girl talked to her they heard a soft step on the orchard path, and looking up they saw a stranger drawing near. "Why are ye here?" he said. "We are hungry," said the older girl, "but there is no fruit here." The stranger looked sadly at the trees and tenderly placing his hand on the head of the younger girl, he said, "There is beauty and strength in the orchard, but no fruit that giveth life." Then he touched the smallest tree and it bore fruit. They ate and went away satisfied.

BIBLIOGRAPHY.

A list of books, magazines and pamphlets recommended for reading by secretaries and advisers in the Girls' Work Departments of local Young Women's Christian Associations.

This bibliography has been arranged with the thought that in it advisers and secretaries would find resources for an understanding of the principles underlying Girl Reserve work. It is in no sense of the word a "study course." It is a guide.

Any one of the following books may be criticized for pre-

senting only one viewpoint. They are to be considered, therefore, as stimulating, rather than as conclusive.

A girls' work committee will find in the list books which form a substantial basis for committee reading. For instance, the following volumes might be selected as the nucleus for a ever-growing library, which every girls' work department should own:

Pictures in Religious Education.—Beard.

What Men Live By.—Cabot.

Religious Education in the Family.—Cope.

Community Amusements.—Edwards.

The Use of the Story in Religious Education.—Eggleston.

Girlhood and Character.—Moxcey.

The Girl and Her Religion.—Slattery.

The Girl in Her Teens.—Slattery.

Games for Home, School and Playground.—Bancroft.

(Much material on all phases of Girls' Work is to be found in current magazines. "The American Readers' Guide," found in any library will serve as a guide for any such magazine material..

General Reading:

Abbott, Edith.—Women in Industry.

Adams, Charlotte.—Things Which Cannot Be Shaken.

Addams, Jane.—The Spirit of Youth and the City Streets.

Alsop, Gulielma.—My Chinese Days.

Bacheller, Irving.—A Man for the Ages.

Blackwell, Alice Stone.—The Little Grandmother of the Russian Revolution.

Brawley, B. G.—Short History of the American Negro.

Brawley, B. G.—The Negro in Literature and Art.

Brawley, B. G.—Women of Achievement.

Brawley, B. G.—Your Negro Neighbor.

Brent, Bishop Charles H.—The Mount of Vision.

Burton, Margaret E.—Comrades in Service.

Byington, Margaret F.—What Social Workers Should Know

About Their Community.

Cabot, Richard C.—What Men Live By.

Cheley, F. H.—Stories for Talks to Boys.

Cluett.—Every Day with the Master.

Division of Negro Economics .

(Issued by U. S. Department of Labor.)

The Negro at Work During the World War and During Reconstruction.

Negro Migration in 1916-1917.

The Negro Year Book, 1912-1919.

Douglas, Frederick.—Life and Times of Frederick Douglas.

Drinkwater, John.—Abraham Lincoln (a play).

Ferris, Helen J.—Girls' Clubs—Their Organization and Management.

Ferris, Helen J.—Producing Amateur Entertainments.

Fleming, J. Daniel.—The Marks of a World Christian.

Fosdick, Harry Emerson.—The Meaning of Faith.

Fosdick, Harry Emerson.—The Meaning of Prayer.

Fosdick, Harry Emerson.—The Meaning of Service.

Glover, T. R.—The Jesus of History.

Greeley, Hugh P. and Floretta.—Work and Play in the Gren-fall Mission.

Henry, Alice.—Trade Union Woman.

Holt, Arthur.—The Bible as a Community Book.

Johnson, F. Ernest.—The New Spirit in Industry.

Kerlin, Robert T.—The Voice of the Negro.

Kirkland, Winifred.—The New Death.

Knott, Laura E.—Vesper Talks to Girls

Marot, Helen.—The Creative Impulse in Industry.

Moore, Annie Carroll.—Roads to Childhood.

Moton, Robert R.—Finding a Way Out.

Moxcey, Mary E.—Good Times for Girls.

Moxcey, Mary E.—Leadership of Girls' Activities.

Moxcey, Mary E.—Physical Health and Recreation for Girls.

Orchard, W. E.—The Necessity for Christ.

Pritchard, Myron T. and Ovington, Mary White.—The Upward Path.

Rauschenbusch, Walter.—Prayers of the Social Awakening.
 Reed, Amy.—Junior Wage Earners.
 Scott, J. Emmett, and Stowe, Lyman B.—Booker T. Washington.
 Slattery, Margaret.—Talks with the Training Class.
 Slattery, Margaret.—The American Girl and Her Community.
 Slattery, Margaret.—The Charm of the Impossible.
 Slattery, Margaret.—The Highway to Leadership.
 Slattery, Margaret.—The Second Line of Defence.
 Soper.—Faiths of Mankind.
 Speer, Robert E.—The New Opportunity of the Church.
 Stern, E. G.—My Mother and I.
 Streeter, Canon B. H., and Others.—Concerning Prayer.
 Streeter, Canon B. H., and Others.—Immortality.
 Streeter, Canon B. H., and Others.—The Spirit.
 Ward, Harry.—The Opportunity for Religion.
 Washington, Booker T.—Story of My Life and Work.
 Washington, Booker T.—Up From Slavery.
 Woods, Edward S.—Modern Discipleship.
 Woodson, Carter G.—A Century of Negro Migration.

Poems and Stories:

Crow, Martha Foote.—Christ in the Poetry of To-day.
 Dunbar, Paul Laurence.—Complete Poems.
 Eggleston, Margaret W.—Fireside Stories for Girls in Their Teens.
 Grahame, Kenneth.—The Wind in the Willows.
 Johnson, James Wedden.—Fifty Years and Other Poems.
 Kilmer, Joyce.—Poems, Essays and Letters.
 Morgan, Angela.—Forward March.
 Morley, Christopher.—Parnassus on Wheels.
 Oxenham, John.—Bees in Amber.
 Richards, Mrs. Waldo E.—High Tide.
 Richards, Mrs. Waldo E.—Star Points.
 Richards, Mrs. Waldo E.—The Melody of Earth.

Rittenhouse, Jessie.—The Little Book of Modern Verse.
Rittenhouse, Jessie.—The Second Book of Verse.
Slack, Elvira.—A Canticle for the Year.
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Psychology:

Daniel, Harriet McD.—The Girl and Her Chance.
Espey, Clara E.—Leaders of Girls.
Gibson, H. W.—Boyology.
Hartshorne, Hugh.—Childhood and Character.
Kidd, Benjamin.—The Science of Power.
Kirtley, James S.—That Boy of Yours.
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Moxcey, Mary E.—Girlhood and Character.
Slattery, Margaret.—The Girl and Her Religion.
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Religious Education:

See bibliography.—Section V, Chapter I.

Magazines:

American Child, The.—Published by The National Child Labor Committee, quarterly, 105 E. 22d St., N. Y. City.
American Girl, The.—Published monthly by the National Headquarters, Girl Scouts, 189 Lexington Ave., N. Y. City.
American Youth.—Published by the International Committee, Young Men's Christian Assn., 347 Madison Ave., N. Y. City.
A magazine for leaders of boys.
Brownies Book, The.—Published monthly by DuBois and Dill, 2 W. 13th St., N. Y. City. A magazine for colored girls.
Church School, The.—Published monthly by The Congregational Publishing Society, 14 Beacon St., Boston, Mass.

Competitor, The.—Published by the Continental Publishing Co., 518 Fourth Ave., Pittsburg, Pa. A magazine devoted to the interests of colored people.

Every Girl.—Published monthly by the Camp Fire Girls, 31 E. 17th St., N. Y. City.

Journal of Negro History, The.—Published quarterly by Carter G. Woodson, 1216 U St., N. W., Washington, D. C.

Life and Labor.—Published by the Women's Trade Union League, 1437 West Ohio St., Chicago, Ill.

Religious Education.—Published bi-monthly by The Religious Education Assn., 1440 E. 57th St., Chicago, Ill.

St. Nicholas.—Published monthly by The Century Company, 353 Fourth Ave., N. Y. City. A magazine to keep one reminded of adolescents' interests.

School Life.—Bureau of Education, Department of the Interior, Washington, D. C.

School Review.—Published monthly except July and August, Univ. of Chicago Press, Chicago, Ill.

Southern Workman, The.—Published monthly by Hampton Institute, Hampton, Va.

Survey, The.—A weekly magazine on constructive Social Work, 112 E. 19th St., N. Y. City.

Totem Board, The.—A magazine published monthly by the Wood-craft League of America, 13 W. 29th St., N. Y. City.

Pamphlets:

Pamphlets issued by Children's Bureau, Washington, D. C.
(Write for list of publications.)

The following are particularly good:

Advising Children in Their Choice of Occupation and Supervising the Working Child—leaflet No. 10.

Back to School Drive—leaflet No. 7.

Industrial Instability of Child Workers.

Scholarships for Children—leaflet No. 9.

The Employment Certificate System—leaflet No. 12.

The Visiting Teacher—leaflet No. 11.

Handbooks of Allied Organizations:

Boy Scout Handbook.—Boy Scouts of America, 200 Fifth Ave., N. Y. City.

Christian Citizenship Training Program.

Handbook for Comrades.—(Boys fifteen to seventeen years of age). The International Committee of the Y. M. C. A., 347 Madison Ave., N. Y. City.

Handbook for Pioneers.—(Boys twelve to fourteen years of age). The International Committee of the Young Men's Christian Association, 347 Madison Ave., N. Y. City.

Manual for Leaders, Comrades.—The International Committee of the Young Men's Christian Association, 347 Madison Ave., N. Y. City.

Manual for Leaders, Pioneers.—The International Committee of the Young Men's Christian Assn., 347 Madison Ave., N. Y. City.

Scouting for Girls.—The Girl Scouts, Inc., 189 Lexington Ave., N. Y. City.

The Book of the Camp Fire Girls.—The Camp Fire Girls, 31 E. 17th St., N. Y. City.

The Woodcraft Manual for Girls.—The Wood Craft League of America, Inc., 13 W. 29th St., N. Y. City.

National Organizations, with which to be in touch:

Children's Bureau, Washington, D. C.

National Child Labor Committee, 105 E. 22d St., N. Y. City.

National Education Association, 1400 Massachusetts Ave., Washington, D. C.

National Vocational Guidance Association.—Dr. John M. Brewer, Harvard University Educational Division.

The International Sunday School, 1516 Mallery Bldg., Chicago, Ill.

Section VII.

MATERIAL FOR PROGRAM BUILDING.

- I. Books and Reading.
- II. Cabinet or Council Study, Suggestions for
- III. Child Labor Day.
- IV. Citizenship.
- V. Code Interpretation.
- VI. Cycle of a Year's Work in a Girl's Work Department.
- VII. Discussions.
- VIII. Divisional Meetings of Grade School Girl Reserves.
- IX. Earning Money.
- X. Girl Reserve Rings for High School Girls.
- XI. Girls' Week.
- XII. Hobbies.
- XIII. Honors.
- XIV. Legislation.
- XV. Mother and Daughter Week.
- XVI. Moving Pictures.
- XVII. Nature Lore.
- XVIII. Opening Service for Girls' Clubs.
- XIX. Outdoor Activities, Suggestions for
- XX. Plays.
- XXI. Poems and Stories and Material for Talks.
- XXII. Posture.
- XXIII. Promotion Ceremony for Use with Girl Reserves.
- XXIV. Standards for Club Girls.
- XXV. Summer Programs.
- XXVI. Talent List.

XXVII. Thrift.

XXIX. Week-end House Party for Advisers to Plan the Year's Work.

XXVIII. Women of the Bible and Women To-day.

BOOKS AND READING.

Book Friends.

The following material, which has been used successfully in a local Young Women's Christian Association, may be suggestive to secretaries and advisers who are helping the Program Committee to present discussion topics, such as "What Should Be on a Girl's Five-Foot Shelf"? or "What's in Your Sweater Pocket"? The number of books which are presented may vary but it is wise to select at least ten so that attention may be focussed upon the desired points in the discussion.

The stage setting should be very simple, designed as a background to bring out the color combinations. If it is possible, a plain dark curtain should be used to cover the wall unless it is dark colored. The selection of costumes should be carefully worked out. Authenticity should be encouraged; for example, see the production notes in the play, "The Blue Bird," by Maeterlinck, for the correct costumes for Tytyl and Mytyl. Instead of leaving the decision to the individual girls who are representing the books, the responsibility for correct costumes might be carried by members of the club appointed to serve on special committees appointed to make this a successful club meeting.

The girl who serves as Chronicler must have an attractive personality and a good speaking voice. She enters and speaks the following prologue:

Suppose that you were sent away
To a foreign land, far, far from here,
And were allowed to take with you
Just a five-foot shelf of books that cheer;
Those that you choose were the only ones

That you would see your whole stay there.
What kind of books would you choose,
While far away breathing that foreign air?
Now that is hard to say at once,
For of course you'd want the best;
So we have ten to suggest to you,
And let you choose the rest.
Now some must have a humorous strain,
And some be classic, some quite new,
And others have a mysterious vein,
Now let me bring forth my fine ten.

(She crosses to the left of the stage and stands there with profile to the audience).

(From the right there enters a girl dressed as a dashing pirate, with red satin bloomers, an overskirt of red georgette, black satin sash, white silk blouse, and a bandana of red georgette. Huge earrings, a book, and a dagger complete her equipment. She comes forward to the center of the stage).

Chronicler:

This dashing man will make things "hum."
He likes to seek for treasures rich.
Yo—ho—ho—ho and a bottle of rum!

(The Pirate announces the book as Stevenson's "Treasure Island" and she reads a brief but dramatic selection. The Pirate then steps back to a bench at the rear of the stage to make room for a second girl, who, dressed in a quaint many ruffled skirt, enters and steps to the center of the stage).

Chronicler:

The second in my list for you
Is Dora, the child wife, so demure,
Who loves her David with a love
That is trusting, sweet and pure.

(Dora states the title of the book, "David Copperfield," and reads the scene which occurs just before the death of Little Dora. She then joins the Pirate and her place is taken by a girl who is dressed as an immigrant. She wears a bright colored, full skirt, a white blouse, a velvet bodice laced in the front. She has a shawl on her head, and carries a large bundle which probably contains clothing and some simple treasure).

Chronicler:

This next, a girl from a foreign land,
Who sought America with hopes so high—
What did she find when she reached her goal?
Did conditions make her ideals fly?

(The title of the book, "The Promised Land," by Mary Antin, is announced by the girl and a short description of the arrival at the dingy tenement, which was the first home in America, is given. She takes her place on the bench at the rear of the stage and the Chronicler speaks).

Chronicler:

Tyltyl and Mytyl, bless their hearts.

With their sugar loaf clutched in their small chubby hands,
As they start for their search for the Happy Blue Bird,
Through strange, bewildering and unusual lands.

(Two small girls who have entered and come forward to the center of the stage while the Chronicler speaks, present most of the first scene of the first act of Maeterlinck's play, "The Blue Bird." When they have finished, they join the other books at the rear of the stage, and there enters a girl, dressed in an attractive afternoon dress of silk. She should wear fancy hose and extremely fashionable shoes.

(She reads from Mary Roberts Rinehart's "Bab, a Sub-Deb," and retires to the rear of the stage, joining the other "books.")

(The next choice in the list of ten is Shakespeare's "Romeo

and Juliet." She may be attired in a long white robe, with a girdle of blue, and she acts in pantomime the balcony scene.)

Chronicler:

Romance, and true love, and a maid,
And a lover who swears by the moon,
The tragic mistake that poor Juliet made,
And young lives by the grim Reaper hewn.

When she has announced her title, she is succeeded by a girl who is dressed in long dark green Turkish trousers, and a red waist. She has a white veil covering all of her face save her eyes).

Chronicler:

Just three little inches of wisdom,
All bound up in nine little books,
That discuss such a lot of subjects,
From prayers for every day to "looks."

(The girl representing the Inch Library recites part of the story of Elif, the little Mohammedan girl from the Third Inch of the Inch Library. Elif joins the other girls at the rear of the stage).

(The next book on the shelf is Louise Hasbrouck's "The Hall with Doors" and the girl representing it enters and comes to the center of the stage. She is dressed in school clothes.)

Chronicler:

Allow me to introduce to you
Dorothy who will tell you a tale
Of her girl friends' splendid careers,
You must read her book without fail.

(Dorothy tells of the Vocation-Vacation Club, formed by six High School girls for the purpose of learning by study what

vocations they might choose. She retires to the "shelf" and is followed by a girl who is quaintly dressed in an old-fashioned costume. She wears a poke bonnet and has spectacles on her nose as the finishing touches. She represents Gaskill's Cranford and chooses to read that part of the description which tells of the rolling of a ball under the bed every night to see whether there were burglars there. This simple expedient is effective for the reason that if there were a burglar the ball could not come out on the other side. She, too, retires to the "shelf" after her reading which follows the Chronicler's introduction).

Chronicler:

Quaint little Cranford, town without men,
Can you imagine a more terrible plight!
This is Miss Mattie, so fearful of them,
She looks under her bed for burglars every night.

(The girl representing the Bible enters and comes to the center of the stage. She is dressed in a flowing white robe, with a veil over her head. When the Chronicler finishes speaking, this book character tells, by quotations, of wars, laws, and love, using to illustrate the latter, the scene from the Book of Ruth where Naomi and Ruth pledge their loyalty).

Chronicler:

This is a girl from the Book of books,
That records every emotion,
Which tells of wars, of laws, of love,
And our Saviour's tender devotion.

Follow this brief presentation by a talk on "Other Books Which Should Be on the Shelf," and have an informal discussion on the place of reading in a girl's life.

It is suggested that part of the preparation for this meeting should be the writing of the rhymes. These are included only as examples.

CABINET OR COUNCIL STUDY SUGGESTIONS.

September.

1. Reorganization—Presentation of committee work by chairman.
2. Freshmen Parties.

October.

1. Conference Echo.
2. First Discussional—Blazing the Trail.
3. Discussion of the fundamental qualities of leadership.

November.

1. Discussional—Cross Roads.

This should be a meeting on citizenship and should include a presentation of close relationship of all people of the community; our need of knowing life other than our own. Industrial standards and talk on working conditions, housing, recreational facilities for leisure hours and all related topics should be discussed.

2. Thanksgiving meeting.

In charge of service committee. One club might devote one meeting to Big Sisters, who in turn present Little Sisters as responsible for entertainment for the afternoon. Then a chance should be given to both "Bigs" and "Littles" to tell what the whole thing of having a "Big" and "Little" respectively had meant to them.

December.

1. The Level Highway (Discussional on Sense of Proportion or Balanced Living; opportunity to bring in a number of things which are always being used as weights in one's scale of values).

January.

1. Discussional—The Rugged Road.
Meeting defeats and disappointments.
2. Annual Council Meeting—secure an outside speaker who will present some engrossing subject.

February.

1. Discussional—Great Road Makers.

Take women who stand for the various things which have been made outstanding roads to leaderships, i. e.,

Rugged Roads—Cathering Breshkovsky.

Cross Roads (Citizenship)—Jane Addams.

Level Highway—Grace Dodge.

The Second Mile—Some great missionary.

2. Open Date—Chance to bring in some of the many things which have not been presented.

March.

1. Discussional—The Road Ahead.

Not so much discussion as talks by various professional and business people presenting their particular vocation, it's call, it's disadvantages, requirements.

2. World Citizenship.

April.

1. Annual Meetings—Election of officers.

Discussional—The Second Mile. (See booklet by Harry Fosdick.)

2. Installation and Senior Farewell.

May.

1. Meeting of new cabinet with old.

Have a week-end party at camp and make it a real training course, and plan for the next year.

2. Annual Banquet.

CHILD LABOR DAY.

The year 1919 marked the passage of the Federal Child Labor Law which places a ten per cent tax on the net profits of establishments employing children under fourteen years of age in factories, mills, canneries and manufacturing establishments, of children under sixteen years in mines and quarries, and of children between fourteen and sixteen for more than eight hours

a day, six days a week or at night. The great value of the Federal Law lies not so much in the number of children it affects, for they are a small proportion of all the children employed, but in the fact that it makes uniform the laws of forty-eight states and sets an example for the states to follow in the industries which are not reached by the Federal Law. Because it does not apply to the vast number of children regularly employed in agriculture, nor to those working in street trades, in department stores, grocery stores, laundries, amusement places, hotels, restaurants, in the messenger service and other trades, it is still necessary to push Child Labor reform. The National Child Labor Committee, 105 East Twenty-second Street, New York City, has issued for several years a nation-wide call for an observance of Child Labor Day by all churches and organizations interested in the welfare of the youth of the Nation. The day has been observed usually during the month of January and, in the words of Jane Addams, is a day set aside for the discussion of the needs of children, viewing the subject in its highest moral aspects and urging a furtherance of child welfare as a religious duty.

Material for the observance of this day may be obtained from the National Labor Committee and plans for including it in the several programs of every girls' work department should be made early.

CITIZENSHIP.

The Girls' Work Secretary and the Foreign Girl.

There is no more certain method of approach to the heart of the foreign girl with whom the girls' work secretary comes in touch than through the best the girl has to give—through her music and song, her art and handicraft, her folklore and tradition. It is impossible for the secretary to find a common point of contact with the foreign girl until, in some respects at least, she has achieved an appreciation of the rich cultural background from which the foreigner has sprung.

Plays, pageants and entertainments based on foreign folktales, holiday customs and nursery rhymes, may easily become a part of citizenship training for American born girls as well as for girls with a foreign background.

A. Sources of Material.

1. Folktales.

Many of the simple folktales have great dramatic possibilities and can be successfully dramatized by the foreign girls who will delight in presenting something strictly their own.

2. Holiday Customs.

Harvest, Wedding and Christmas customs for example, present endless entertainment possibilities. Costumes should be made by the girls themselves, under the direction of the girls' work secretary and the advisers.

3. Nursery Rhymes.

Younger groups, particularly, will love to dramatize the old-world nursery rhymes, which are simple and abound in native grace and charm.

B. Importance of this Method of Entertainment.

By bringing together girls of different nationalities on one plane of mutual help and understanding, all feeling of the material and trivial is obviated, and each girl is knit more closely to her neighbor by reason of the end to be accomplished together.

C. Value: A Mutual Contribution.

1. Contribution of the American adviser or secretary.

a. Help in organization.

b. A chance for self expression is given to the foreign girl.

c. A chance for everyone to share her best with everyone else.

2. Contribution of the Foreign Girl.
 - a. Richness of traditional background.
 - b. Tremendous religious impulse and deep consecration.
 - c. Innate grace, beauty and ability.

D. Headquarters Resources.

1. National Costume Book of Slavic Peoples.
2. Three hundred colored prints which can be borrowed from the Division on Work for Foreign Born Women. These prints illustrate national backgrounds, customs, etc. They are suggestive for:
 - a. Grouping.
 - b. Customing.
 - c. Coloring.
 - d. Setting.and can be used in connection with:
 - a. Pageants.
 - b. Plays.
 - c. Folk dances.
 - d. Tableaux.
3. The assistance of the Folklore Secretary of the Division on Work for Foreign Born Women, who will be glad to furnish research material on folktales, nursery rhymes, national customs, holidays and festivals.

Americanization: A game of twenty questions on "Americanization," for use by High School Girl Reserves and High School Associations.*

* This material was prepared by the Bureau for Work with Younger Girls in collaboration with the Division for Work with Foreign-Born Women in April, 1920.

FOREWORD.

"Americanization"—there is probably no other term which is receiving more attention from the American people at the present time. Courses of various kinds are being given to American citizens by many organizations so that they will have an intelligent understanding of what is involved in the process of absorbing many people from many countries into our national life. It would seem that our younger girls should be put in touch with the general outlines of such plans and so this set of twenty informal questions has been devised.

The material may be used in various ways. It may be made a real game by writing the questions and answers on separate cards and proceeding as in a game of Authors. The questions may be used to stimulate discussion following upon an informal presentation of "Americanization" or it would be possible to answer graphically almost every one of them, and to exhibit the posters as one way of stimulating community interest.

In some communities it may be possible to interest school teachers and principals in such questions, and theme and discussion work might be centered about these questions. Care should be taken not to duplicate in any way work undertaken by the schools or the community in general.

The answers given to the questions are by no means all-inclusive nor are they the only ones to be accepted as final in interpreting thought.

Additional material is included. It is hoped that it will prove helpful. The following sources of information are recommended:

"Americanization"—a monthly bulletin published by the Bureau of Education, Washington, D. C.

"Americanization"—First Campaign—Address requests to H. W. Wheaton, Bureau of Education, Washington, D. C.

"An American in the Making"—M. E. Ravage. Harper and Brothers. \$1.90.

"The Woman Citizen"—all current issues. Published by The Woman Citizen Corporation, 171 Madison Avenue, New York City.

"The Survey"—all current issues. Published weekly by Survey Associates, Inc., 112 East Nineteenth Street, New York City.

"Foreign-Born"—all current issues. A monthly international service bulletin published by The Committee on Work for Foreign-Born Women, National Board, Young Women's Christian Association, 600 Lexington Avenue, New York City, \$1.50.

Dr. Edward A. Steiner has written many helpful, fascinating books which will be of absorbing interest to older high school girls.

1. What is meant by the word "Americanization"?
Do you think "Americanization" is the best term possible to express this?
2. Is the person who has taken out naturalization papers necessarily Americanized?
3. How do people become naturalized?
4. What foreign people are living in your community?
5. What valuable contributions do foreign peoples make to our community life in the way of music, art, handicraft, courtesy and folk-lore?
6. What are some slang names which are applied to certain groups of foreign-speaking people, and how can you help to abolish them?
7. What is the difference between emigration and immigration?
8. What are the two largest ports of entry in the United States and where are they located?
9. How does the government safeguard our country from the entrance of undesirable immigrants?
10. From what nations on the continent are most of the immigrants coming?
11. To what part of our country do most of the Japanese come?

12. What is meant by the term "Japanese picture brides"?
13. What new nations have developed out of the World War?
14. Where is Ukraina? Armenia? Serbia?
15. What agencies in this country are doing Americanization work?
16. How are some great industrial plants attempting to "Americanize" their employees?
17. What per cent of the population of your state is foreign-born? Does it live in separate groups?
18. How many national anthems of other countries do you know? How many folk dances? How many folk stories and legends?
19. What does "America" offer to these foreign-born peoples?
20. What is your community doing to make their dream come true?

**Twenty Answers to Twenty Questions on Americanization for
Use by High School Girl Reserves and High
School Associations.**

1. Some people have felt that the term "Americanization" is not the one to be used. The following material is suggestive of what some people feel is to be accomplished if the thing we have been terming "Americanization" is to happen:

"Americanization" requires:

1. The understanding of our language and the ability to use it.
2. The understanding of our social, political, and industrial ideas and ideals.
3. The acceptance of these ideas.
4. The acceptance of this country as a home.
5. Willingness to sacrifice for America's ideals.

"To learn to understand the institutions which guarantee our freedom and rights, and enable us to work together for the common good, to resolve to forget all purely selfish means for the sake of the highest welfare

of our country and of the world is to become Americanized. To give to the foreign-born population in the United States the fullest and freest opportunity for this, is what we in the Bureau of Education mean by Americanization."

P. P. CLAXTON, ex-Commissioner of Education.

2. See answer to question 3 and note how a person with practically no American ideals can be naturalized and become a citizen.
3. An alien of either sex may make application for naturalization if over eighteen years of age, and if a resident of the district in which application is made. There are three steps in the naturalization procedure:
 - (a) Applicant must file, in the court authorized to naturalize aliens in his district a "first paper" called a Declaration of Intention. This is his statement under oath that he intends to become a citizen of the United States and will renounce his foreign allegiances. It also contains such information as age, occupation, personal description, birthplace, last foreign residence, date of arrival, name of vessel on which he came and present residence.
 - (b) The second paper "Petition for Naturalization" must be filed not less than two years nor more than seven after filing the first paper. He must have lived in the state where he files it at least one year preceding the filing. This paper contains very much the same declaration and information as the first paper. The second paper must be verified by two citizens of the United States, who must testify that they have known the applicant to have been a resident in the United States for five years and in the state one year, continuously. Also that he is qualified to become a citizen.
 - (c) Not less than ninety days after filing his petition, the applicant is examined as to his qualifications for citi-

zenship by the court. He must declare on oath that he will support the constitution of the United States. Two witnesses are required at this procedure to verify statements made as to residence, etc.

The applicant then is given a certificate of naturalization and is admitted to citizenship in the United States.

A child under eighteen years of age, born out of the United States becomes a citizen when his father is naturalized if living within the United States at the time of naturalization.

A child born out of the United States is entitled to citizenship, if his father was a citizen at the time of the child's birth. But a child is not entitled to citizenship if his father, though a citizen, never resided within the United States.

4. Answered locally.
5. Answered locally.
6. "Dago, Dutchy, Froggie, Guinea, Greaser, Heinie, Kike, Mick, Sheenie, Spaghetti, Bohunk, Wop."

THINGS THAT STING.

Chink and Nigger and Sheeny,
Russ and Hunky and Jap,
Doing the work the rest of us shirk,
Filling our labor gap.

Nigger, Sheeny and Chink—
Men that differ from us.
Made from the stuff for us all too rough,
Jap and Hunky and Russ.

Dago, Nigger and Jap,
Lower than we, you think?
Of you and me sort of parody,
Russ and Hunky and Chink.

Hunky, Sheeny and Russ,
Feeding our factories,
Doing their best with their souls unguessed,
Are we better than these?

Nigger and Dago and Jap—
Parts of our social plan.
Is it right for you (I do it, too)
To hold them less than a man?

Black and yellow and brown
In the painter's gallery.
Are colors bright inferior to white?
What if they ceased to be?

God in His world above,
Loves them more than we think—
When he calls the rolls of human souls,
It isn't "Wop" or "Chink."

White man, stop in your pride,
To think sometimes of us—
Where would you be and your luxury,
Without the "Sheeny" and "Russ"?

7. A person leaving his native country is an "emigrant." A person entering another country is an "immigrant." (For girls who are having Latin, the distinction can be very easily made.)
8. Ellis Island—New York Harbor.
Angel Island—San Francisco, California.
9. Soon after the United States entered the war it was discovered that there were in this country very many foreign spies and anarchists, whose number was constantly being added to through immigration. In 1917 and 1918, therefore, Congress passed two very stringent immigration laws, excluding and deporting all persons who were anarchists or likely to be dangerous to this country.

But in order to make sure that all undesirable aliens should be excluded, the United States Government has established several other methods of controlling immigration.

1. All in-coming immigrants are carefully examined before landing, and no one is admitted who is judged to be either physically, mentally or morally unfit.
2. Since 1917 every immigrant must prove that he can read his language. By excluding illiterate persons the United States Government feels that it is helping to protect itself against dangerous and ignorant persons.
3. Since this country entered the war it has been necessary for every alien coming to the United States to obtain a passport in his home country. Very careful investigations are made of all intending emigrants and many undesirable ones are prevented from embarking.
4. No employer in the United States may employ foreigners for contract labor without the permission of the Secretary of Labor. This helps to keep the working conditions fair and prevents overcrowding of workers, which always results in great poverty among certain groups of workers. In addition, the United States tries to prevent evil conditions by refusing to allow any persons to enter the country who are destitute and therefore likely to become a public charge. This evil is partly guarded against by the rule which compels every person who enters the country to pay a tax of \$8.00.
5. In order to protect this country against the "yellow peril" only very few Orientals are allowed to enter. A limited number of Japanese may come into the country, but all Chinese and East Indians of the working classes are excluded.
10. Southern Europe. See Coman's Industrial History of the United States for the "Waves" of immigration. Make a graphic representation of these waves of immigration on

a map of the world showing through the use of national colors, the states to which they come in our country.

11. Pacific Coast—especially California.
12. A Japanese girl cannot come to the United States unless she is a student, traveler or a wife, mother or sister of some one already here. So when a Japanese man in America wishes a wife, he cannot have his fiancée come here to be married. She must be married before coming to this country. Thus a procedure is followed very much as if in Japan. All arrangements are made through a third person, a chosen friend. Photographs are exchanged and if these are satisfactory to both girl and man, the arrangements continue. The families of the bride and groom must approve of the match. When all is settled, a dinner is given, and the girl's name is transferred from her father's record to the book of her new husband's family. This is the legal ceremony, and after that the Japanese consider her married. When she arrives in this country, the photograph on her passport must match the one her husband has. They then must be married according to America's custom.
13. Lithuania, Czecho-Slovakia, Jugo-Slavia, Greater Roumania, Poland, Ukraine, Esthonia, Latvia, Finland.
14. Locate on some good map. Be sure to secure one of the latest maps of Europe.
15. Government agencies—such as
 - The Department of Interior.
 - The Department of Labor.
 - The Committee on Public Information.
 - The Council of National Defence.
 - The Bureaus of Immigration in New York, Massachusetts and California.State Organizations.
Voluntary agencies—such as

Universities.

Public Schools.

Kindergartens.

Local welfare agencies.

The Young Women's Christian Association.

16. Through foreign language welfare workers; better housing conditions, health work, and classes in English.
17. Answered locally.
18. Answered locally.
19. Best information for answering this can be found in the following books:
 - My Mother and I—Stern.
 - Our Slavic-Fellow Citizens—Emily Balch.
 - Sons of Italy—Mangano.
 - Promised Land—Mary Antin.
 - They Who Knock at Our Gates—Mary Antin.(High School girls would enjoy reading any of these books).
20. Answered locally.

Additional Material.

Precepts of Americanism.

Worthy of more than passing notice, are the governing precepts of the public and private life of Theodore Roosevelt, one of the biggest and truest of Americans. They are given in his own words.

I believe in honesty, sincerity, and a square deal, in making up one's mind what to do—and doing it.

I believe in fearing God and taking one's own part.

I believe in hitting the line hard when you are right.

I believe in speaking softly and carrying a big stick.

I believe in a sane mind in a sane body.

I believe we have room for but one soul loyalty, and that is loyalty to the American people.

America is an inspiration.

America is a spirit.

America is something mystical which lives in the heavens.

It is the constant and continuous searching of the human heart for the thing that is better.

—Franklin K. Lane.

An Ideal City.

"A city, sanitary, convenient, substantial;

Where the houses of the rich and poor are alike—comfortable and beautiful;

Where the streets are clean and the sky line is clear as country air;

Where the architectural excellence of its buildings adds beauty and dignity to its street;

Where parks and playgrounds are within reach of every child;

Where living is pleasant, toil honorable, and recreation plentiful;

Where capital is respected, but not worshipped;

Where commerce in goods is great, but no greater than the interchange of ideas;

Where industry thrives and brings prosperity alike to employer and employed;

Where education and art have a place in every home;

Where worth and not wealth gives standing to men;

Where the power of character lifts men to leadership;

Where interest in public affairs is a test of citizenship, and devotion to the public weal is a badge of honor;

Where government is always honest and efficient and the principles of democracy find their fullest and truest expression;

Where the people of all the earth can come to be blended into one community life, and where each generation will vie with the past to transmit to the next a city greater, better and more beautiful than the last."

The Appeal of the Immigrant.

"I am the immigrant,
Since the dawn of creation my restless feet have beaten
new paths across the earth.
My uneasy bark has tossed on all seas.
My wanderlust was born of the craving for more liberty
and a better wage for the sweat of my face.
I looked toward the United States with eyes kindled by the
fire of ambition and heart quickened with new born hope.
I approached its gates with great expectation.
I entered in with fine hope.
I have shouldered my burden as the American man of all
work.
I contribute 85 per cent. of all the labor in the slaughtering
and meat packing industries.
I do 7-10 of the bituminous coal mining.
I do 78 per cent. of all the work in the woolen mills.
I contribute 9-10 of all the labor in the cotton mills.
I make 19-20 of all the clothing.
I manufacture more than half the shoes.
I build 4-5 of all the furniture.
I make 1-2 of the collars, cuffs and shirts.
I turn out 4-5 of all the leather.
I make 1-2 of the gloves.
I refine nearly 9-20 of the sugar.
I make half the tobacco and the cigars.
And yet I am the GREAT AMERICAN PROBLEM.
When I pour out my blood on your altar of labor and lay
down my life as a sacrifice to your God of toil, men
make no more comment than at the fall of a sparrow.
But my brawn is woven in the warp and woof of the fabric
of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of to-morrow.
If I can be fused into the body politic, the melting pot will have stood the supreme test."

World Service at Home.

The Girl Reserves of the United States of America may help the many immigration workers in the Young Women's Christian Association, or in other organizations by making lesson posters which may be used either in the actual class work or in the homes of the foreign speaking people. A number of these posters, which have been sent to an International Institute, may become the foundation of a Traveling Library of Home Lessons.

Directions for Making English Lesson Posters.

Paper:

Use oak-tag or heavy manila, or secure heavy brown wrapping paper, which sometimes can be bought for three cents a yard. The paper should be cut into sheets twenty-four inches wide and thirty inches long.

Lettering:

The capitals which are used should be at least one and one-half inch if possible; the small letters, which should be in proportion, should be an inch high. If a rubber stamp outfit is not available, black paper letters may be used. They may be secured from the Dennison Manufacturing Company, Fifth Avenue and 26th Street, New York City, or 62 East Randolph Street, Chicago, Illinois. These letters are prepared in six sizes, ten letters to an envelope; they are four inch, two and three-quarter inch, one and five-eighths inch, one inch, one-half inch and one-quarter inch in block letter style. They are gummed and have a shiny black surface. The prices per

envelope are as follows, in the order named above; twelve cents, eight cents, four cents, three cents, two and one-half cents. The Dennison Company also prints alphabet sheets, in which the letters run in height from the quarter inch ones to two inch ones. The sheets cost ten cents apiece, and the small letters are printed six alphabets to a sheet.

Margins:

Left margin, three inches, indenting the first word two inches. The right margin should be two inches.

Spacing:

Place the picture two inches down from the top and begin printing three inches below the picture if possible. The printing should begin not more than thirteen inches from the top of the paper, as this will allow six lines with one inch space between and about three inches margin at the bottom. The lesson will be about twenty or twenty-five words.

Lesson:

Choose from magazine covers or advertisements a picture showing every day activities. In making the selection think of the following things: Is the vocabulary useful or interesting to the family; are the shoes, clothes, and ideas suggested sensible; are the coloring and arrangement artistic; are the objects or figures clear cut; is the picture pleasing and cheerful? There need be no repetition of words as in a reader, for the lesson will remain a long time. Because of this, it is desirable to have a definite plan so that each poster will do several things—i. e. teach English, art, simple and practical facts, and give new aspirations and longings. For example, take any advertisement of bread which has a clean, bright faced baby in his high chair, eating a piece of bread. Beside him is a mug of milk, in front of him are several slices of delicious-looking

bread. Such sentences as "My baby is well and happy," "I give him bread and milk," "I do not give him beans and coffee," teach ideas as well as words.

These posters are to be used in homes and will be left for some time. One poster may serve only one family but even then, it is giving real service. The mother and father and children will study out the words together. The children will show the baby the picture, pointing out objects and giving him his first English lesson.

When the poster is finished, write the maker's name, club name, and address in the lower right hand corner. The adviser should roll all of the posters in one paste-board tube and mail them to the nearest International Institute; perhaps there is one in the community. If not, the people in any community who are engaged in teaching English to non-English speaking women will be glad to receive them as aids in their work.

For further information send letters of inquiry to the Secretary for Educational Interests, Division on Work for Foreign Born Women, National Board of the Young Womens Christian Association, 600 Lexington Avenue, New York City.

Bibliography.

Patriotism:

Woodcraft Manual for Girls—Page 153.

This section of the Woodcraft Manual contains much that is fine in the way of interpreting what it means to be a lover of country and to prepare for citizenship by observing certain rules in everyday living. These rules naturally become the principles of true citizenship when the girl is ready for it.

Manual for Leaders—Pioneers.

The comment is good.

Some of the data contained in the "required test" is particularly fine.

Handbook for Pioneers—Chapter XX.

This chapter contains fine material. Some of the headings are:

Biographical statements of Washington and Lincoln.

Democracy.

State Governments.

Citizenship.

Americanism.

My Part.

The American Flag.

Songs of Our Country.

Handbook for Comrades—Chapter XX.

This chapter contains splendid material; it is treated in a very different way from the chapter in Pioneers, but it will be helpful.

Your Vote and How to Use It: Mrs. Raymond Brown, Chapters 6, 7, 8, 9, are very valuable. The material in the other chapters is very frequently confined to the State of New York, but the book is full of valuable information.

CODE INTERPRETATION.

A Symbolic Interpretation of the Code.

Girls love symbolism and dramatic expression; therefore lessons taught through such means are often more thoroughly learned and remembered than those taught by other methods. The following is a symbolic interpretation of the code which the girls may act out. It requires very little preparation and the simplest possible costuming. While it is given as an indoor candle service, it is easily adapted to the out of doors, the Camp fire symbolizing the spirit of the code—the Girl Reserve arm bands, reversed and lettered, replacing the suggested headbands.

Producing Notes:

The Girls should be dressed in long white robes (easily draped from cheese cloth) and should wear their hair flowing, bound by white ribbon bands, on each of which, one of the following letters—C, G-I-R-L R-E-S-E-R-V-E-S—is embroidered stenciled, or painted in gold. All of them except "C" carry white candles unlighted. "C" should have a little more elaborate costume than the others—a golden girdle may be added to make it so. "C" enters and comes forward to the center of the stage. The yellow candle which she carries is lighted. This candle should be much larger than the white ones carried by the other girls and should be placed on an improvised altar in the center of the room. As soon as she enters, "C" stands behind the lighted candle and speaks: (A table covered with a sheet makes an effective altar.)

To Girl Reserves, I am a friend
And to them all my influence lend,
Through me they find and give the best
And, facing life squarely, meet every test;
For in my heart I've much of the gold
That the hearts of all true girls must hold,
And deep down in the heart of me
The Spirit of Christ shines full and free.
I strive to show His love each day
And speak His message in symbolic way.
I AM THE CODE. IN HIS SPIRIT I SPEAK.

(The other girls enter, their white candles unlighted; six come from the right of the stage and six from left. They cross in the center in front of the altar and form semi-circle with C as center. As each speaks in turn, she steps within the circle and stands in such a position as to have the word GIRL at the left of C and the word RESERVES at her right just before time to make the exit.

G steps forward, lights her candle from the one on the altar, faces audience and speaks:

- G. GRACIOUS IN MANNER, polite and true,
Cordial, courteous, and kindly, too
Doing and saying in thoughtful way,
Gracious in manner every day.
- I. IMPARTIAL IN JUDGMENT, knowing well
That some times truth is hard to tell,
Yet striving always to be most just,
Responsive and true to the highest trust.
- R. READY FOR SERVICE, with purpose strong
To find the needy and right the wrong,
To live and love, and laugh and lift
Believing Service God's richest gift.
- L. LOYAL TO FRIENDS and friendship's call,
Knowing that Christ is the Friend of all.
Being a friend to girl and to boy
Making fine fellowship an endless joy.
- R. REACHING TOWARD THE BEST—we never rest
Making Christ's standards our life test,
His love the limit, eternity its bound;
With God our goal the best is found.
- E. EARNEST IN PURPOSE, steady in aim,
Doggedly sticking, just being "game."
Doing a duty without thought of the gain.
Earnest in purpose, though earnestness pain,
- S. SEEING THE BEAUTIFUL—the heart of the King,
The snow-storm of winter, the spray of the spring,
The beauty in freedom, in friendship, and "frill,"
The beauty in bondage, in climbing a hill.
- E. EAGER FOR KNOWLEDGE—of earth, sea, and skies—
An eagerness for attainment that nothing denies;
Plus steadiness of purpose that can not deceive
Gives adequate education which all may achieve.

- R. REVERENT TO GOD in spirit and truth
 Knowing the wonder of reverential youth.
 In work and worship, in home, school, and play,
 Recognizing Christ as the Light and the Way.
- V. VICTORIOUS OVER SELF—Our continual strife—
 The conquering of self is the winning of life—
 Making mind and body so clean and so well
 That the Spirit of Life within them can dwell.
- E. EVER DEPENDABLE, trustworthy and true,
 Beginning a task and seeing it through,
 "Carrying on steadily," forgetful of fame
 Making promise and deed quite one and the same.
- S. SINCERE AT ALL TIMES—in life and in soul—
 With sincerity of motive permeating the whole,
 And adding its glory to the common-place load,
 Cherishing for ever the GIRL RESERVE CODE.
 (G,I,R, and L repeat together—)
 G-I-R-L—together spell
 The word that the "Y" loves so well.
 The Girl is the heart of all that is done—
 By her many battles are fought, many won.
 (R,E,S,E,R,V,E,S repeat together—)
 R-E-S-E-R-V-E-S Give to the girl the place she deserves
 For Y. W. C. A.'s strength she surely preserves;
 What if that place be a "place in the Sun?"
 By her many battles are fought, many won.
 (All join hands and repeat, or sing, tune, "Just As I
 Am Without One Plea.")
 Just as we are strong, young and free
 To be the best that we can be
 And share that best in love for Thee
 Lord of our Life, we come, we come.
 (C steps into center of circle and speaks:—)
 If any would make me her own
 She should be her best in school, and home.

CODE—Lending a hand to those who ask
A sister's help in a needed task,
And always wearing in honor true
The Girl Reserve Triangle Blue.

(They exit as they entered, the girls crossing in front of
"C"; C is the last to leave.)

CYCLE OF A YEAR'S WORK IN A GIRL'S WORK DEPARTMENT

There is little question that all work which is well organized falls into a cycle. In work with younger girls each season of the year brings certain activities which should be incorporated in the planning of a Girls' Work Committee. These activities are not always accomplished in the same way; to do that would be to fall into a rut, but the content and method of doing them need careful consideration. Therefore this outline is included with the hope that it may be suggestive of still further growth.

I. September, October and November.

A. The organization or reorganization of the Girls' Work Committee in an Association:

1. The formation of a policy for work.
2. Consideration of the budget for the ensuing year; this is necessary because most fiscal years run from January first to January first.
3. Community relationships.
4. Advisers' house party.
5. A training course for advisers.

B. The organization or re-organization of groups of girls.

C. Program planning.

1. Fellowship emphasis; usually the World's Week of Prayer is observed in the Association during November.
2. Service activities: Thanksgiving.
3. Social activities: Hallowe'en and Thanksgiving, as well as parties for new club members and sometimes for new girls in school.

4. Reports from the delegates to the summer conferences and camps.
- D. Cooperation with the other departments of the Association, so that the work of the whole Association may be forwarded.

II. December, January and February.

- A. The usual regular committee work, both of the girls' groups and the advisers' group or the girls' work committee.
- B. Preparation for the annual meeting of the Association.
- C. Program planning.
 1. Christmas Pageant or Vesper Service in charge of the Girls' Work Department.
 2. Service activities: Christmas baskets and parties.
 3. Mid-year promotions and graduations result in:
 - a. Entertainment of new freshman girls.
 - b. Parties for the seniors.
 4. Election of new officers for the grade school corps.
 5. Vocational work may be emphasized through regular club programs, a vocational conference, or personal appointments with representatives of the vocations in which girls are interested.
 6. Divisional or community rally for all Girl Reserves.

III. March, April and May.

- A. The usual committee work.
- B. Planning to share in any spring demonstration of work, through exhibit or pageant or May Breakfast which the Association may present to the public.
- C. Plans and work of the year presented to the board of directors before their regular meetings cease.

D. Program Planning:

1. Service activities: An Easter service for shut-ins; sending of Easter cards or bulbs which have been grown by the club or corps flower hunt, with bouquets sent to hospitals, etc.
2. Mother and Daughter Week observed, in cooperation with any other community group such as the Sunday School Association.
3. Cabinet or council training for high school clubs.
4. A spring house party for advisers to plan work for the summer and fall.
5. Election of high school club officers.
6. Senior farewells.
7. Summer conferences plans: earning money, choosing delegates; work on the commissions.
8. Plans for the local Y. W. O. A. camp; this may be an Association camp where the girls' work department is allowed a block of time. It may be a girls' camp, with all of the many details of providing an adequate program and a correct "set-up."

IV. June, July and August.

A. Attendance at summer conferences.

B. Summer camp for as many girls as can go.

C. Program planning:

1. Large group activities: Tournaments (tennis and field days unless the weather prevents).
2. Service activities: Helping to make the Association, churches and hospitals attractive by providing flowers, books, magazines, and asking girls to be hostesses occasionally at the building.
3. Some use of an honor system for younger girls (see the Suggestions in the Section on "Material for Program Building," page 769).

DISCUSSIONS.

THE GIRL AND HER SCHOOL.

Any organization or group in a school makes a contribution, good, bad or indifferent to the school spirit depending upon the mark it sets for itself and the faithfulness of each member in working to attain that mark. Membership in a girls club should mean an expression of belief in its purpose, which challenges its members to take a definite part in setting the standards of "rightness" in their school which would make for the finest kind of school spirit.

I. School Spirit.

A. What is it?

B. Is boosting or rooting at games school spirit?

C. Does it mean, being proud of and loyal to our school because of what it stands for, such as democracy, friendliness, high standards?

II. What should be changed in our school to make the spirit better?

A. Is the spirit one of snobbishness or friendliness? (Try to think in terms of all the girls.)

B. Do any new girls find it hard to make friends? Why?

C. Do cliques help or hinder school spirit?

D. Can we be proud of the attitude of our school toward standards of honor.

1. In athletics?

2. In giving or accepting help in examinations?

3. In the use of "ponies?"

E. What is the attitude of the girls toward vulgar stories?

F. What standards have we in regard to simplicity and carefulness in dress?

G. What reputation would we honestly like our school to have in regard to these things?

III. Who is responsible for the spirit and conditions in the schools?

- A. Are we inclined to shift some of our responsibility by blaming the faculty for things that are not right?

IV. What can we do, as a club and as individuals?

- A. To make the spirit of the school more democratic and friendly?

How many girls do we know outside the crowd with which we go?

How many could we know?

- B. To set high standards in such things as the kind of stories which are told, in regard to dress, cheating, etc?

THE GIRL AND HER FAMILY.

The group to which each of us belongs most intimately is that group of people which makes up our family.

- I. Do we as girls have a personal responsibility for making our families as happy as possible?
- II. What are some ways in which we can take our share of the responsibility?
 - A. Should we be as careful about being at our best at home as we are away from home, in cheerfulness, courtesy, neatness, and personal appearance?
 - B. In what ways do we sometimes add to our mothers' work?
 - C. What difference does it make whether or not we habitually get up pleasantly when we are first called in the morning?
 - D. What effects does shirking our work have on family happiness?
 - E. Does mother wait on you or do you wait on mother?
 - F. In what ways could we surprise our mothers by relieving them of some of their regular work?
 - G. Do you see to it that mother has some leisure time to do the things for herself that she would like to do? How could you do this?

- H. Do we ever spend more than our share of the family income? If we do, who denies himself that we may have more? Is it fair?
 - I. What other "pet sins" have we in relation to our homes that we should face squarely and strive to overcome?
- III. How can we be better friends with our families?
- A. Do we share with our parents enough of the things that we care most about—such as good times, our friends, etc?
 - B. Do we give them a chance to share their interests with us? Do we know mother's favorite book, her friends, and her special kind of candy? Are we as familiar as we might be with the things in which father is interested?
 - C. Do we get "even with" little brothers and sisters for "tagging" or are we real friends with them?
 - D. How do surprises, family parties and celebrations of birthdays, etc. add to family friendship and happiness?
- IV. Do you think that a girl of real worth can fail to take her fullest responsibility in her home?

A GIRL'S GIFTS AND THE USES SHE MAKES OF THEM.

In the girls' council hours in several summer conferences, one of the questions that has been eagerly discussed is the use a girl makes of her time and her money. In some instances the discussion has been widened in its range under the caption, "Our resources and our gifts and how we use them," defining resources as what we have to use for ourselves, for our community and for the world, listing them as health, ability, personality, time and money. The following recommendation might be called composite in the sense that it is the combined thinking of several groups.

1. That they try to create the right attitude toward health,

which is: that health is the normal and natural state and that sickness is unnecessary, and that the health program as outlined by the Social Education Department be an important part of the program for the year.

2. That every girl is responsible for the right use of whatever ability she has, and that she should go into work in club, school, home and church with enthusiasm.

3. "Personality is that quality which dominates a person's disposition and most affects those with whom she comes in contact"; it was realized that everything she does and thinks has its effect on her personality and consequently its effect on people with whom she comes in contact.

4. Time was considered a very important resource, and it was recommended that every girl consider very carefully how she spends her time; she should keep account of how she spends her twenty-four hours, and that some discussion be given in club meetings on "How to Live on Twenty-Four Hours a Day."

5. It was recommended that every girl keep a systematic and careful account of how she spends her money—realizing that some girls have regular allowances, some have none, some have allowances that include certain necessary articles of clothing, car-fare, etc., while others are luxuries only and that such information be used in the preparation of a model budget for girls.

If a large enough number of girls would keep as accurately as possible an account of how they spend both their time and their money over a period of weeks, it would help girls to realize how large a share of their time is being spent to little or no purpose, and how much of their money is being spent on themselves and for unnecessary purposes; it would help them to come to some conclusions about the right use of time and money; girls have been very much astonished to find out how much money they spent in the aggregate for such things as movies, candy, sodas, etc. and how little for things worth while.

The following questionnaires are suggestive:

1. How much time in one week do you spend in school?
2. How much time in study out of school hours?
3. How much time on reading other than required?
4. How much time in recreation?
Athletics? Movies? Entertaining? Theater? Hearing of good music? Friends?
5. How much time in help in your home?
6. How much time in service for others outside the home?
7. How much in church?
8. How much in study of music or other art?

Money:

1. Do you have a regular allowance? If so, does it include amount for necessities or only pin money?
2. Do you earn any money?
3. What proportion of your allowance (or that which is given you to spend, even though not a regular allowance) do you spend for necessary living expenses?
4. What for entertaining of friends?
5. What for your own pleasure?
6. What for service for others, church, missions, etc.

GAMES AND THEIR SIGNIFICANCE.

I. The Significance of Games.

What games do you know? List them. Why do you play them? For fun, skill, prowess, strength, physical efficiency? Discuss the several games and classify them according to their purposes. How well can you play each one? Why do you like them all? Which do you like best and why?

II. Illustration of Various Types.

Play several—learn some new games. For suggestions consult "Games for the Playground, Home, School and Gymnasium," by Jessie H. Bancroft, \$1.50; "Athletic

Badge Test for Girls," "Playground and Recreation Association of America," 5 cents.

More complete Bibliography in the Chapter on Recreation, page 372.

III. Types of Games and the Spirit of Play.

- A. Is there a distinction between social and athletic games? What is it? What are some of the games suitable for family gatherings or similar groups? For mixed groups? Why is there any necessity for more formal relations, particularly in the spirit of participation when playing in the mixed group? How may self respect and mutual respect be deepened? How are they destroyed? What makes a good loser? A poor loser? What does team work mean?
- B. The spirit of play. What type of game should always be avoided and omitted because it breaks down both self and mutual respect? What type of game ought to be encouraged? Demonstrate by such games as "three deep," "duck on a rock," "musical chairs," "charades," "relay races," "tennis," "hockey," "basket ball," when girls' rules are observed.

HEALTH AS IT AFFECTS LOOKS, APPEARANCES AND REAL ATTRACTIVENESS.

I. Characteristics of a Healthy, Fine-Looking Girl.

Describe your ideal of a healthy, fine-looking girl. What gives her these attractive qualities? Hours of sleep, regular meals, etc? Are there any articles of diet you would be better without? Any that you need that you do not take? What effect has digestion upon one's appearance and disposition? How many hours of sleep do you get each night? Which hours are they?

II. Care of Skin, Hair, Hands, Eyes, Feet.

How should each of the above be cared for? By what means are they disfigured? Describe proper habits of bathing, right use of soap and powder. How does the use of perfume and chewing gum mark any girl who uses them?

III. Genuineness in Character, in Clothes and Appearance.

Is it true that "actions speak louder than words"? When you see a girl and note her appearance how far can you tell her character? What do you think of a girl who deliberately attracts attention to herself by loud dressing or actions. Have you ever been tempted to do it? What are the infallible marks of a true woman? Can you have those qualities?

PHYSICAL EXERCISE IN ITS RELATION TO BEAUTY, HEALTH AND SOCIAL ATTRACTIVENESS.

I. The Place of Exercise in a Girl's Life.

(a) How far is daily exercise essential to health and happiness? What is meant by the expression "an all-round girl"? What influence upon spiritual, moral, intellectual and social life has physical efficiency? Discuss each separately. How can every girl keep physically fit? What are some of the facts to remember in order to accomplish these results? How much exercise in the open air do you take each day? How far can you walk and enjoy it?

(b) Learn some simple setting-up drill or other simple exercise appropriate for individual as well as group exercise.

SOCIAL USAGE.

I. Customs of Polite Society. Why "Polite"?

(a) What is the origin and significance of the most usual practices which we habitually expect; e. g., "Ladies first," or the order as given in times of disaster at sea,

"Women and children first"; touching or lifting the hat (if you understand its meaning are you worthy to accept the tribute?); giving an older person a seat; rising in the presence of superiors or at the approach of those whom we would honor; saluting an officer?

(b) Accepted Forms of Greeting. How should one introduce persons who are going to speak at a meeting, in order to establish a right relationship between the audience and speaker? Give various forms of introduction. Are introductions necessary? Practice right forms in small groups. Aim at some variety in expression. Why is it not wise to speak to strangers?

II. The Art of Conversation.

Is it an art? How may one acquire such ability? How may our conversational powers be developed? Is gossip conversation? How do the books we read influence our thinking? What relation is there between our thinking and our speech? Our thinking and our expression? What are proper subjects for table discussion?

III. Conduct in Public Places.

Why should one not talk in church or at a concert? Discuss whether genteel manners may be a safeguard in traveling. How do you regard the eating of fruit and nuts in public conveyances? What responsibility has one for the condition in which one leaves the dressing room when traveling? What do you think of girls who tramp through the trains, talking and laughing noisily? Do you ever think of their mothers? What do you think about them? What is the difference between a friendly, cordial greeting and ill-bred intimacy? What do you think of a girl who deliberately seeks attention from those whom she does not know.

IV. Private Entertainments and Social Gatherings.

What are one's obligations to one's host or hostess? What are the accepted forms of "acceptance" and

“declination”? Write out an illustration of each.
What should be the character of a guest’s greetings upon arrival? Upon departure?
What is an “appropriate dress”?
What share should each guest take in making a gathering a social success?

MISSION PROGRAMS.

Introduction.

This is a year above all others when the school girls of America should gain a wider world vision. The time has come for international thinking. While we are working for those who are sorrowing and in need in the nations, which have been at war, we must also turn our thoughts to those lands where the women and girls have never yet had the opportunities for the development which freedom and Christianity gives. Many of the girls of the Orient are having a new freedom thrust upon them and they are even less prepared than the girls of America for civic and social responsibilities. Let us, through these simple programs, strive to think of the girls of other lands as being as human in their needs and desires as we are ourselves. By understanding better their gifts may we be all the more ready to fulfill the Master’s command, “Go ye into all the world.”

Each program is divided into two sections: 1. The presentation of the subject; 2. A method of converting thought into action.

I

CUSTOMS OF ORIENTAL COUNTRIES AS CONTRASTED WITH THOSE OF OUR OWN COUNTRY.

(Select Japan, China, India. Choose the country to which your gifts are contributed).

I. Arrange Scenes in Japan to Illustrate.

- (a) Greetings—eating and drinking.
- (b) Parting—Walking on the streets.

- (c) Dress—doing of hair, care of body.
- (d) Entertaining and letter writing.
- (e) Recreation.

Write to Missionary Education Movement, 156 Fifth Avenue, New York City, for printed matter and costumes.

II. Contrast with Similar Customs in Our Own Country.

Emphasize for one week some one custom of our own wherein the Oriental girl surpasses us. Wherein have we a right to consider our ways superior?

II

CONTRASTS IN COMMUNITY LIFE.

I. Organized Life and Institutions in Every Community in the United States.

How many churches, schools, playgrounds, hospitals, asylums, amusement houses are there in your town? In a city in India or China? What forms of protection are there, such as police, fire department, pure milk and sanitation regulations, campaigns against flies, "Better Babies" contests, etc.?

II. Each Girl Plan Definitely to Give Some Service in Civic Betterment at Home.

How are these needs to be met for Oriental girls in their home towns?

III

FLAGS OF ALL NATIONS—A STUDY OF NATIONAL STANDARDS.

I. Arrange an Exhibit of Flags of Various Nations.

(If they cannot be borrowed nor bought, make them of paper and color with crayon, using colored plates of the dictionary as guides).

Give history of use of flags (see encyclopedia articles).

What are the first uses of standards? Origin and meaning of any special group of three or four flags? Have a girl personify each flag and tell its story.

The United States Flag. Its history and meaning. Its care and significance when hung in various ways. Study law concerning the use of the American flag. Give the salute to the flag.

Under what banners can all nations unite? Show the Peace Flag, Red Cross Flag, and the Christian Standard.

II. Have the Girls Make American Flags.

How many of these small flags do the Japanese girls make each year?

Make the Christian Standard or collect money to buy and send it to Associations in Oriental lands.

IV

HOUSES THE WORLD AROUND.

I. Architecture.

Material, size, location of houses in India, Japan or China. Contrast with United States. Home decorations. Contrast Japanese and American homes as to simplicity, artistic value, etc. Contrast the homes of the rich and poor in the Orient and in our own country.

II. Collect and Prepare Pictures to Send to Missionaries and Foreign Secretaries:

Showing American houses and home life, scenery, etc. Use various methods of preparation in artistic and appropriate ways. Request exchange.

V

GAMES OF ALL NATIONS.

I. Games in India, China, Japan, Turkey.

Dress in foreign costume and demonstrate these games. How have these nations contributed to our recreational life? What American games are of foreign origin? Test them.

II. Collect and Send Suitable Games for Use Among Foreign Girls to Missionaries and Foreign Secretaries.

VI

THE BEST SCHOOL LIFE IN ALL THE WORLD. HOW CAN IT BE SHARED?

I. Show By Illustration the Best in the School Life of an American Girl.

How many girls in Japan or India have or can have it too? Dramatize an Oriental school or class in recitation or study. What do Oriental girls miss in study, play and companionship which American girls have?

II. Write Letters to School Girls in Foreign Associations:

Telling of your school life, Association meetings and your interest in theirs, asking for replies. Be very careful that your English will help to teach them to speak and write it correctly.

VII

A MOTHER IS A MOTHER THE WORLD OVER.

I. Invite All the Mothers to Attend the Meeting,

which should be addressed by someone giving the story and picture of the life of Oriental mothers and their daughters. Compare with life in the United States. Are the conditions in all countries ideal? What may they become and how?

II. Refreshments Served by Daughters.

Use fruits, nuts, cakes and sweets of other lands.

VIII

THE WOMEN'S AND GIRLS' PART IN NON-CHRISTIAN RELIGIONS, AS COMPARED WITH THEIR PART IN THE CHRISTIAN FAITH.

I. Illustrate the girl's or woman's part in worship in India, China, Japan, Turkey.

II. The Christian girl's church life, activities and obligations.

What should a girl do to help Oriental girls enjoy Christian life and worship? How far are all your members helping girls of other lands? Can they do even more? How can girls understand prayers of other religions?

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DIVISIONAL MEETINGS OF GRADE SCHOOL GIRL RESERVES—TEN SUGGESTIONS.

A year's program for a Division of Girl Reserves should work splendidly if so planned that the work is brought to a climax by a divisional meeting every three months. Divide the year of work as seems best. Much will be gained by such consistent effort. The following suggestions may prove helpful to advisers and secretaries who are planning such meetings.

1. Reports for each Corps. Select some one other than the Corps Scout or president to give the report.

2. Carry out some big idea.
Stunt Party.
Patriotic Program—Historical Play.
Tree Day—Tree Planting.
Christmas Carols.
3. Award honors.
4. Every Corps should take part in some way.
5. Each Corps should sit in space especially reserved. Use banners and pennants. Arrange them according to schools or grade, or corps.
6. Give ample time for a good "sing."
7. Plan to have at least fifteen minutes for a frolic at the close of the meeting.
8. Exhibit secretaries' and treasurers' books, handicraft, posters. Anything which has been done in regular program work of the corps in the preceding weeks should be shown.
9. Invite mothers, teachers, or Boy Scouts, as guests and arrange special program.
10. Every Girl Reserve should wear her arm band. (See that the armbands are accurate, showing rank to date.)

EARNING MONEY.

The following suggestions are offered as a possible means for earning money:

A. Garden Party.

Have club girls dressed in light dresses. Make caps of tissue paper to look like flowers. If it is strawberry time, sell strawberry ice. Have program including music, and possibly a folk dance and a May pole. Have a tiny bouquet ready in a basket for each guest to wear. Provide single flowers for men's buttonholes. Have group singing. A small admission fee should be charged. See "Folk Dancing and Singing Games." Elizabeth Burchenal. \$1.50.

B. Japanese Garden Party.

Have this in the evening on lawn. Use Japanese lanterns. Have club girls dressed in Japanese kimonos with flowers in their hair. Plan it as the old-fashioned ice cream socials were planned with games, a program, and refreshments for sale.

C. Food Sale.

Have a sale of foods with the recipe attached to each article. This sale may be held in connection with a program or community entertainment. Sometimes a food sale needs an added attraction. "Coal bin" is a good side show for a lawn party. Have a black bin, have packages wrapped in cloth taken from bin by tongs. Sell attractive bouquets of flowers.

D. Mother Goose and Statuary Entertainment.

This can be given very effectively by younger girls. The Mother Goose characters are dressed in costumes suggested by any Mother Goose book. They pose or go through motions while Mother Goose in traditional costume reads the appropriate rhyme. It is effective to have some of the verses sung behind the scenes if music can be secured.

Statuary effect is given by dressing the actors all in white and powdering their faces, arms and hands.

Suggestions for statuary:

(a) May Pole Dance:

1. Tall pole, wound with white.
2. White streamers (crepe paper, two inches wide, pulled to make it soft).
3. Twelve little girls in white. The children should be placed in two circles about the pole, the inner circle facing one way and the outer circle the other. Pose them as "lightly" as possible.

(b) Bedtime:

1. Three little girls in white nightdresses.

2. Two candles and candlesticks.

The first girl should hold her candlestick in her right hand and reach back to the second girl with her left hand clasping the middle girl's left hand. The second girl is yawning and reaching back her right hand to the third girl. The last girl carries her candlestick in her left hand. For a background a green curtain should be used. Red light should be played on the actors. If the color is not strong enough, cover the footlights with red tissue paper.

An Indoor Field Meet:

Group the audience by using college pennants to mark their places. Choose captains who will select people to represent their groups in the following events:

(a) Peanut Race:

Contestants to carry peanuts the length of the room on a knife blade.

(b) Foot Race:

Count the number of steps it takes each contestant to cover the length of the room, placing the left foot immediately in front of the right, heel to toe, and then the right immediately in front of the left, heel to toe. Of course the person with the longest foot wins, because it takes fewer steps to cover the required distance.

(c) Obstacle Race:

Place a suitcase with clothes in it for each competitor at the far end of the room, marking the goal in this way; each suitcase contains clothing, usually a coat, hat, gloves, umbrella; the contestants must start from first goal, race to second, put on clothing, raise umbrella, and carrying the suitcase, race back to starting point, there remove the extra garments, pack them in the suitcase and close it; winner is the one who finishes first.

(d) Cracker Race:

Have entries run from one goal to the second where are

crackers in a bowl; have them each eat one and see who can whistle first.

(e) **Bean Bag Race:**

A group contest; have the people in two parallel lines, pass bean bags along the line from hand to hand; only one hand may be used in passing the bean bag.

(f) **Spelling Race.**

Have twenty-six competitors on each side; each has a big letter painted on cardboard and as a word is called the side arranging itself most quickly to form word wins; if there are not twenty-six on each side make up a list of words and only give out letters enough to make those words; the side that wins the largest number of points should be awarded blue ribbons. It helps the "manager" of the meeting to have a toy megaphone and a whistle. There should be a big score card or black-board.

Charge admission and sell refreshments.

GIRL RESERVE RINGS FOR HIGH SCHOOL GIRLS.

Suggested Requirements for Earning the Girl Reserve Ring.

A Girl Reserve regards the triangle as a symbol of the fullness of life which she may find through right relationships to people when she tries to live as a Christian of her age should. She tries to advance in her thoughts and actions along the three kinds of development suggested by the three sides of the triangle: health, knowledge and spirit. A girl who wears the Girl Reserve ring wishes to feel that she has attained to a certain degree the ideals of health, and knowledge, and spirit. Therefore, the following requirements are proposed for earning a Girl Reserve ring:

I. Health.

A girl's health should be advanced over a period of six months and the gain can be shown by grading her on posture and lung expansion, at the beginning and the end of this time, etc. A general advance in these two tests means a gain in gen-

eral health. The tests should be made at stated times and a physical director should be supplied by the Y. W. C. A. for the work. (A physical director may do it at school.)

II. Knowledge.

A girl's average for two consecutive school semesters should be A or its equivalent.

III. Spirit.

A girl who is considered by the Ring Committee must be good in general school deportment, faithful in club attendance, reliable in any task given her to do in connection with school or club, ready for service work, showing a general spirit of helpfulness and respect for school standards in her school life.

There should be a ring committee in every club; it may be composed of faculty members and club members in whatever proportion seems wise. Tests one and two are simple, but the decision of test three is left to the discretion of the Committee; that is, if a girl passes tests one and two the Committee must decide whether they think her eligible for the third test. Should a school decide to award the rings at a certain time, such as the end of the junior year, the test could be applied to any part of the school life of the girl up to that time.

Note: Lest it should seem unwise to have girls on the Ring Committee because they might award rings to themselves, it is suggested that the girls on the Ring Committee be girls from the council or cabinet. By virtue of their loyalty to the club through their positions they would qualify probably on the third test and the first two tests being more or less definite, there would be no feeling in the matter. Just because the girls on the council have more chance to qualify on the third test than the others, the committee should consider very carefully this test for all girls interested in securing the ring, taking school spirit and faithfulness and loyalty into consideration along with definite service work.

These standards have been submitted by the high school Girl Reserves of Chicago, Illinois.

GIRLS' WEEK.

Suggestions for Observing "A Girls' Week."

One of the objects of Girl Reserve work is to create in every girl a sense of community responsibility and to create in every community a sense of responsibility for the lives of its girls. The following plan of observing a Girls' Week is suggested as one which gives every opportunity to stress both of the points mentioned above. Girls everywhere are preparing to take upon themselves a larger share of the pressing problems of community life. There must be found adequate answers for two questions:

What does the American girl owe her community?

What does a community owe its girl citizens?

Because teen-age girls like to do things, a church service, in which they may share both as individuals and as groups, is a splendid way to open a Girls' Week; all plans should be founded on the idea of a service "with girls" and not a service "for girls."

I. Suggestions for Girls' Week Sunday:

- (a) Ask girls to decorate the church with flowers and greens.
- (b) Arrange for a girls' choir—at least twenty-five girls dressed in white.
- (c) Use girl ushers.
- (d) A processional, carefully carried out, will be very impressive.
- (e) If a special speaker is secured for this particular Sunday, a service of worship led by a girl will offer a most attractive way to open the meeting. She may also introduce speaker and direct the order of service. Talks on the following subjects may be used to lead girls to see their real place in modern life and feel their responsibility for the "other girl"—whether she be in industry or a new sister in far away Czecho-Slovakia:

1. Every Girl a Good Citizen.
2. Angles of the Blue Triangle.
3. Girls the World Around.
4. Making Friends with a World of Girls.
5. The Girl Who Measures Up.
6. John 10:10 (Association Motto): "I came that they may have life and have it more abundantly."
7. The purpose of the Association often can be used advantageously: "The purpose of this Association shall be to associate young women in personal loyalty to Jesus Christ as Saviour and Lord; to promote growth in Christian character, and service through physical, social, mental, and spiritual training, and to become a social force for the extension of the Kingdom of God."

(f) Where girls themselves are ready to lead, a girls' vesper service in the late afternoon—four or five o'clock—will prove worth while.

Suggestions for Vesper Service.

Subject 1. "The Various Angles of the Triangle," or "Triangle Tales," or "Angles of the Blue Triangle."

The following verses may be read to open the meeting or used as a response. The girl leader may close the devotional service with a word concerning the motto and purpose of the Young Women's Christian Association in the world to-day.

Response:

"The Day-Spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke, I:78, 79.)

"In Him was life, and the life was the light of men. I am come that they may have life and have it more abundantly." (John, XII:46.)

"For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor., IX:6.)

Girls in national costume may represent girls the world around:

Nurse, factory worker, American school girl (Girl Reserve), non-English-speaking girl, college girl, young business woman, girls of other lands—China, Japan, France, Poland, Argentina, Czecho-Slovakia, Belgium, etc.

They may make very short informal talks, using the first person, telling what the Y. W. C. A. means to them.

An example is the following, used by a younger girl in lighting her candle:

"I am Kojima. I live near Yokohama in Japan. Very soon I am going to the United States to be with my husband. I will visit my friends in the Y. W. C. A. in Yokohama before I leave Japan. There I will learn many things about foreign clothes and food. I will see an American house, and perhaps will sleep in an American bed before I go to America. I am happy to know that other friends in the Y. W. C. A. will meet me when I reach San Francisco."

Arrange a board (beaver or bristol board) in a slanting position in such a way that it may be seen easily by all. Small nails driven through the board will make a firm base for candles, which when placed will spell "Y. W. C. A." As each speaker closes her remark, she lights a candle on the board by carrying a light from a large central candle representing the spirit of the Association. A very pretty effect can be obtained by using candles in Association colors—blue, white and yellow.

The following creed is suggested for a response at the close of the vesper service:

The American Girl's Creed:

I am an American Girl.

I was born in a land of opportunity.

I was born in a land where girls are educated.

I was born, in a land where girls and women are beginning to feel that they are all sisters and therefore responsible one for the other.

I was born in a land where I may have Jesus Christ for my Saviour and Friend if I desire.

I must be a good citizen, for to me much has been given.

Prayer for Closing:

"I pray each day for the girls and women all around the world, asking God to unite the lives of all of us as we are entering the new days of a new world; that as our hearts and hands are busy re-furnishing our world, we may make its furnishings rich with beauty and friendliness and love and right-living.

"I pray for the girls and women in my own community—for those who work with me and play with me, for those whom I only pass in the street, and for those whom I never see, but who are a part of the life about me. I pray that we may be sensitive to the unspoken need of each other, that we may be quick to help, and that our united lives may be an expression of all that is highest and noblest and best.

"And I pray, too, that God will help me fashion my own life after the simple beauty and strength of the life of Jesus Christ; that, like his, my life be straight and strong and true; that it may be a light shining out into the restlessness and confusion and darkness all about; that it may stretch out around the world and beyond the world—out into the Infinite with God."

II. Suggested Program for Girls' Week.

Sunday: Girls' Day in the Churches.

Monday: Special Day in a School.

Tuesday: Girls' Work Committee Day.

Wednesday: Girls' Work Day in the Community: A presentation of Girls' Work to a group of interested club women or a Chamber of Commerce or a Rotary Club or a Parent Teachers Association.

Thursday: Mother and Daughter Banquet.

Friday: Girls' Club Rally.

Saturday: Community Service Day.

Sunday: Girls' Vesper Service.

HOBBIES.

A "hobby" is an activity which a girl undertakes for the sheer joy of doing it—not because she expects to gain money from it, or skill, or because "everybody's doing it." To have a hobby, or rather to recognize that she has a hobby, is not so usual among girls as among boys. And yet the advantages are very plain to be seen if the choice of a hobby is well made. It would seem possible to include in the program planning of nearly every club this emphasis for many girls. It would broaden their interests if it were expected that each girl had a hobby, such as photography, nature study, arts and crafts work, pet animals, collecting of stamps and coins. There are other hobbies, but these are typical. Occasional ten-minute talks at regular club meeting about what valuable thing a girl has learned from her art or craft or hobby will help to give a girl an understanding of the importance of her "hobby." Hobby is one way of saying a vocation.

Girls to-day need to be trained in the fine art of having possessions which cannot be taken away. Power of observation should be increased, too. Girls have it, but they manifest it so much less than boys. Much training in observation results from having a hobby, for a person's attention is always directed to a possible addition to one's collection or craft book. Therefore it is mentioned in this connection, and it is desirable that through trailing (using blazes or trail signs), the use of the observation method in discussion and games, the girls' interest will be focused upon this desirable characteristic.

HONORS.

Suggestions for Sustaining Interest in Honors.

Stepping Stones.

This is a very suggestive name which may be given by advisers and secretaries to any devices which they find helpful in maintaining a constructive interest in the earning of honors by grade school and junior high school girls. There is one thing only to be kept in mind: If the device serves as a means of interpreting the value of the honor and its place in a girl's life, then it has been successful. The results from accomplishing the honor represent the goal, and each honor should be so interpreted.

1. Girl Reserve pin when the first twenty honors have been won.
2. A Chart containing the names of the various corps (the number enrolled is placed after each corps name) is placed conspicuously on wall of club room. A star is placed after the name of a corps when every member of that corps has won five honors. Eight stars after a corps' name means that every member of the corps is ready for the first chevron.
3. Certificates (printed with Girl Reserve Triangle in corner and place left blank where the name can be filled in) are presented to members upon the winning of every fifteen honors.
4. Interest in working for honors has been stimulated by a chart for each corps like the following:

Name	Health	Knowledge	Service	Spirit

Inserts are made after the name of girl in each honor space. These inserts contain the number of honors won to date.

5. A part of the formal opening ceremony at club meetings is used to distinguish girls who have won twenty honors. Attractive club colors are worn during the meeting by these girls. These colors are returned at the end of the meeting, for fear that constant wear might cheapen them. A clever song written by the club members is sung to each person allowed to wear the colors.

Many secretaries and advisers have found it very helpful in their work with Girl Reserves who have been recently initiated to give to each girl an abridged honor list, with ten honors under each of the four headings: Health, Knowledge, Service and Spirit. The Girl Reserve is allotted six weeks in which to complete the first list given to her. When this time has passed another list of forty honors which requires more skill and greater understanding is supplied her and she is given ten weeks to complete these honors. A third list, containing forty more honors may then be selected and a period of fourteen weeks given for the accomplishment. The fourth list should contain forty more honors and should be made to cover about eighteen weeks. In this way, a working period of forty-eight weeks is covered. It will be needful to keep in mind several points: First, the honors chosen to make up these lists should not all be individual honors; i. e., especially adapted to accomplishment by one person all alone, for fear the girl loses her group sense; second, in program planning it will be very necessary to base the weekly work upon group honors (those which can be done by the whole group) so that the individual girl will feel that attendance at corps meetings is essential lest she miss some opportunity to accomplish her honors.

The greatest point of danger in such a plan, unless guarded, is that the matter becomes one of earning honors only and the girl sees no relation between her every day living and the points for which she is working:

LEGISLATION.

Information Regarding Legislation on National Educational Standards and Child Labor.

I. Smith-Hughes Act, 1918.

The Smith-Hughes Act provides a scheme of cooperation between the federal government and the states for the promotion of vocational education in the fields of agriculture, trade, home economics, and industry.

Under this act the federal government does not propose to undertake the organization and immediate direction of vocational training in the states, but does agree to pay from year to year an amount equal to the amount apportioned by each state for such purposes.

This cooperation of the states with the federal government is based upon four fundamental ideas: First, that vocational education being essential to the national welfare, it is a function of the national government to stimulate the states to undertake this new and needed form of service; second, that federal funds are necessary in order to equalize the burden of carrying on the work among the states; third, that since the federal government is vitally interested in the success of vocational education, it should, so to speak, purchase a degree of participation in this work; and, fourth, that only by creating such a relationship between the central and the local governments can proper standards of educational efficiency be set up.

The machinery established by the act is devised to secure effective cooperation in promoting vocational education. The law provides for the appointment by the President of a representative Federal Board for Vocational Education. The members of this board are the Secretary of Agriculture, the Secretary of Commerce, the Secretary of Labor, and the Commissioner of Education, together with three citizens who represent, respectively, the manufacturing and commercial, the agricultural, and the labor interests of the nation. One member is elected annually by the board as chairman. To provide agencies

representing the states, the act requires that state boards of not less than three members shall be created by act of legislature. Each state board is to work in cooperation with the federal board for carrying out the provisions of the act.

The staff, appointed by the federal board, consists of a director, who is the executive officer, four assistant directors—one for agriculture, one for industrial education, one for home economics, and one for research—and regional and other agents reporting immediately to the assistant directors.

Before this machinery can fully operate in a state, the legislature must create a State Board for Vocational Education to cooperate with the Federal Board. After the appointment or designation of such board, any state may accept the benefits of the appropriations made under the law.

The scheme of education proposed contemplates that each state shall submit to the Federal Board a plan outlining the method by which it proposes to conduct its vocational education activities. These plans the Federal Board must carefully examine, and if it finds them to be in conformity with the spirit and purpose of the act, it is authorized to direct that the moneys apportioned to the various states be paid. In other words, partly by the act itself, partly by the Federal Board, and partly by the state board in cooperation with the Federal Boards, standards of vocational education are established, meeting the approbation of both the state and federal governments. Each supreme in its own field, the State Board and the Federal Board, in order to function at all, must come together on the ground thus briefly described.

For purposes of administration and inspection under the Smith-Hughes Act the Federal Board has divided the country into five sections or regions:

1. North Atlantic: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, Delaware and Maryland. Headquarters to be in New York City.

2. Southern: Virginia, North Carolina, South Carolina, Georgia, Florida, Tennessee, Mississippi, Alabama, Arkansas, Louisiana and Texas. Headquarters in Atlanta.
3. North Central: Michigan, Ohio, West Virginia, Indiana, Kentucky, Wisconsin, Illinois, Minnesota, Iowa and Missouri. Headquarters in Indianapolis.
4. West Central: North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Montana, Wyoming, Colorado and New Mexico. Headquarters in Kansas City.
5. Pacific: Idaho, Utah, Arizona, Nevada, Washington, Oregon and California. Headquarters in San Francisco.

An agent of the federal board for the fields of agriculture, trade and industrial subjects to be assigned to each region; the agents for home economics remain in Washington. These federal agents are, in general, to act as administrative representatives of the federal board in the field, to gather information regarding methods adopted by the several state boards for the administration of the act, and to inspect the work of the state boards in so far as it has to do with the requirements of the law, with the decisions and policies of the federal board, and with the approved plans for the states.

II. Federal Education Bill.

The Sterling-Towner Bill, S. 1252 and H. R. 7, was proposed originally as the Smith-Towner Bill by a committee of the National Education Association, and has had many changes since it was first introduced. It provided for a Department of Education, equal to the other executive departments with a secretary of cabinet rank, for the appropriation of funds for the conduct of the department and for the encouragement of effort in specific fields of education. A dollar for dollar cooperation by the Federal government with the states is provided in the bill in order to promote education within their borders. In addition to this cooperative plan it is stated that the new department:

“shall conduct studies and investigations in the field of education and report thereon in (a) illiteracy; (b) im-

migrant education; (c) public school education, including health education, recreation and sanitation, preparation and supply of competent teachers for the public schools, and (f) higher education, and in such other fields as in the judgment of the Secretary may require attention and study.'

The Federal Education Bill was first introduced in May, 1919, during the first session of the 66th Congress and was reported favorably from committee in both the House and the Senate. However, it did not come up for vote before adjournment. It was reintroduced in the new Congress in 1921 by Horace M. Towner in the House of Representatives, and Thomas Sterling in the Senate.*

III. Federal Child Labor Law.

Title 12 of the Revenue Act of 1918, approved February 26, 1919, provides an excise tax on the employment of child labor. Sec. 1200:

That every person other than a bona fide boys' and girls' canning club recognized by the Agricultural Department of a State and of the United States, operating (a) any mine or quarry situated in the United States in which children under the age of sixteen years have been employed or permitted to work during any portion of the taxable year; or (b) any mill, cannery, workshop, factory, or manufacturing establishment situated in the United States in which children under the age of fourteen years have been employed or permitted to work, or children between the ages of 14 and 16 have been employed or permitted to work more than eight hours in any day or more than six days in any week, or after the hour of seven o'clock post meridian, or before the hour of six o'clock ante meridian, during any portion of the taxable year, shall pay for each year, in addition to all other taxes imposed by law, an ex-

* The Sterling-Towner Bill is pending at the time this Manual goes to press (May, 1921). Every girls' work secretary or adviser who is interested in girls' work in its educational aspects will find it worth while to follow this bill's further history.

cise tax equivalent to ten per cent of the entire net profits received or accrued for such year from the sale or disposition of the products of such mine, quarry, mill, cannery, workshop, factory, or manufacturing establishment.

History of Federal Child Labor Legislation:

Attempts every year since 1906 to secure federal protection against child labor met with failure until 1917 when the Keating-Owen bill (making the distribution of child made goods in interstate commerce, illegal) became a law. It was shortly declared unconstitutional and a new solution was demanded. In April, 1919, the present child labor law became effective and, though declared unconstitutional in one case, is being generally applied. The decision as to its constitutionality was presented before the Supreme Court in the fall of 1920.

MOTHER AND DAUGHTER WEEK.

Suggestions for Mother and Daughter Week.

What It Is.

For several years there has been a national movement to have some time during the year a week or a day called "Mothers' and Daughters' Week" or "Mothers' and Daughters' Day." One thought underlying such a week or day is the need among girls for a constantly growing appreciation of their mothers and an understanding on the part of mothers of the needs, desires and visions of girls. The Church and the Association have served always as channels for the expression of these principles and so whenever possible the observance of Mother and Daughter Week or Day should be a cooperative effort including Church and Sunday School, Mothers' Clubs and the Association. The ultimate object should be the realization on the part of the mothers and daughters of the part which the organized church can play in the life of the girls of to-day.

When It Is.

There seems to be a choice of times when Mothers' and Daughters' Week may be observed. Many parts of the country

have taken the same week in February heretofore chosen by the Young Men's Christian Association for the observance of "Father and Son Week." Others have found it difficult to observe both ideas the same week and have often chosen for Mothers' and Daughters' Week the week following "Father and Son Week." Still other parts of the country have chosen the week in May preceding "Mothers' Day," which is always the second Sunday in May. Whatever time is chosen for Mothers' and Daughters' Week, it is a splendid opportunity to inform the community of the work for and the needs of its girls. Sometimes it is possible to combine Mothers' and Daughters' Week with Girls' Week, and through cooperation with Churches, Clubs, Sunday-Schools and Parent-Teachers' Associations make the community aware of its girls.

How It Can Be Observed.

(a) Organization.

The organization necessary for making a Mother and Daughter Week successful will depend upon whether it is a community or an Association affair. If it is the former, there should be an Executive Committee composed of representatives from all of the cooperating agencies. If the latter, the personnel of the committee should include members of the Girls' Work Committee and representative girls from the various clubs in the department. Sub-committees should be in charge of the work on invitations, program for the dinner or banquet, and publicity.

Good posters, notices in the daily papers and in the church calendars will help. Secure the cooperation of the officers of the local Mothers' Clubs, Parent Teachers' Association, and the Federation of Women's Clubs.

A proclamation or message from the Mayor is another good form of publicity. It should be released at least eight or ten days before the dates set for the Mother and Daughter Week.

- (b) A possible program for Mothers' and Daughters' Week might be worked out with the following topics as the points of emphasis for each day. Such a week will be more vivid if each girl keeps a Mother and Daughter Memory Book in which could be placed on the page for each day, poems, stories, pictures and thoughts appropriate to each topic. Covers for such books can be made by the girls and so offer opportunity for each girl's individuality to express itself.

Another way to make the week mean more vital unselfish thinking and giving on the part of girls would be a discussion on the real meaning of a Mother and Daughter Week at club meetings two weeks in advance; have every girl prepare during that week to do at least one thing for her mother which has taken thought and possibly sacrifice to accomplish; any previous preparation will do much to make "Mothers' and Daughters' Week" of permanent value to all girls.

For Each Girl to Think About During the Entire Week.

"I will pray each day, remembering the girls and women all around the world, asking God to unite the lives of all of us as we are entering the new days of a new world; that as our hearts and hands are busy refurnishing our world, we may make its furnishings rich with beauty and friendliness and love and right-living."

Monday—Pilgrim Mothers.

Through pantomime, talks or a tableau, emphasize the contribution of the Pilgrim Mothers to our present day living, i. e., personal qualities, arts and crafts, spiritual gifts. The material on the Pilgrim Tercentenary and good histories will give data on this.

Bible Reading: Genesis 12: 1-3.

Can you imagine the courage that it took for the wives and sisters of "Pilgrim Fathers" to go out with them to the "land that I will show thee"?

Prayer:

O God whose spirit led our fathers and our fathers' fathers into this land where we may learn to serve Thee in loving each the others, we thank Thee for the courage of all the women who through the centuries have pushed along new trails by the side of their husbands and fathers. Give to all women and girls to-day, we pray Thee, the fearlessness to follow Thy purpose wherever it may lead. Amen.

Tuesday—Pioneer Mothers.

This could be worked out as a pantomime or in a dramatic way, taking the famous pioneer women of a given section of the country and finding out something of their work and lives. Clubs might unite in observing these two days and invite their mothers.

Bible Reading: Ruth 1: 1-18.

Where will you pioneer to-day—in China, in your own town?

Prayer:

Our Father, we thank Thee for all those pioneer women who have made themselves a part of this great world of ours. For their hope, their faith, and their perseverance we thank Thee. And we ask Thee to help us remember in the every day round of our lives to hold high and to keep pure the torch of love and of right living which they have passed on to us. In the name of Thy Son who came to help us all everywhere to live as Thou wouldst have us, we do ask it. Amen.

Wednesday—Mothers in the Homes of To-day.

This could be a discussion if a club meets on that day, or it could be the day during the week to be called "A Thought for Mother's Day." Every girl should be careful to think of what she can do for her mother on that day; she will be sure also that she does something.

Bible Reading: I Cor. 1: 1-13.

Give an interpretation of Paul's ideas of love.

Prayer:

Grant, O Lord, that what we say with our lips, we may believe with our hearts and practice in our lives. Make us citizens of Thy Friendly Kingdom this day and all other days. We do ask it in the name of Thy Son who was a Friend to all and a citizen of this Kingdom. Amen.

Thursday—Mothers in Our School Life, Our Sports, Our Friendships.

1. Make this a discussion if a club meets on this day.
2. See that Mother knows your friends.
3. Each Mother and Daughter should try to go somewhere together or do something together.
4. Read something about some woman like Anna Howard Shaw, where a mother strove so hard for the education of her children and who herself was so determined to have a real education. (See "The Story of a Pioneer," by Anna Howard Shaw.)

Bible Reading: Luke 2: 41-52.

What made Jesus an "all-round" boy?

Prayer:

"Oh, may I be strong and brave to-day,
Oh, may I be kind and true;
May I meet all men in a gracious way
With frank good cheer in the things I say,
And love in the things I do.
May the simple heart of a child be mine
And the grace of a rose in bloom.
May I fill the day with a hope divine
And turn my face to the sky's glad shine
With never a cloud of gloom.
With the golden levers of Love and Light
I would lift the world, and when,

Through a path with kindly deeds made bright
I come to the calm of a starlit night,
Let me rest in peace! Amen."

Friday—Mothers in Our Work-a-Day Lives.

1. What work have our Mothers and we in common?
2. Does our Mother follow us out to our business or our school with her spirit?
3. Do you know any stories of mothers who have succeeded in their work-a-day world for their daughters' sake?
4. What do we mean by "Mother Love."

Bible Reading: Luke 6: 47-49.

Think of all the years that Jesus worked as a master-builder. How was His work done?

Prayer:

"The day returns and brings us the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our homes at nightfall content and undishonored, joyful at the thought of those who are waiting for us there, and grant us throughout this day Thy Peace and Love."—R. L. S.

Saturday—Mothers and Daughters—Both Citizens.

1. Mother and Daughter Banquet.

Bible Reading: Rev. 21: 2-14.

What does my city need to make it like this one?

What can my Mother and I help to accomplish?

Prayer:

This day I will pray for all those who help to make my city more like the "City of God"—for those who serve us all, the milkman, the postman, the car conductor; for those who govern that they may be honest and fearless and just; for all teachers, ministers and thinkers;

for all who work with hands and brains; for all the others who, I know, are helping.

Sunday—Mothers and Daughters in the Church.

Make this a day for Church attendance.

Ask the ministers to take as the topic for one service in their churches on this Sunday something which is in harmony with such topics, "Mothers and Daughters"; "Christian Citizens" or "When Mothers and Daughters work Together." .

Special music in the churches by girl choirs.

Special decorations also might be obtained by the girls.

Bible Reading: John 15:1-14.

What is Jesus' ideal for the family of His friends which we call the Church?

Prayer:

"Our Father I pray Thee to help me fashion my own life after the simple beauty and strength of the life of Jesus the Christ, that my life may grow straight and strong and true; that it may be a light shining out into the restlessness and confusion and darkness all about; that it may stretch out around the world till all the children are my friends." Amen.

Special Suggestions for a Mothers' and Daughters' Banquet or Dinner.

The price of the dinner should be as moderate as possible. It is a good plan to have one ticket admit both mother and daughter. On the back of the ticket may be a place for the name and address of the mother and daughter and the age of the girl. This data may be helpful in future work. Careful plans should be made for the providing of guests for those girls whose mothers cannot come or who have no mothers. These guests may be school superintendents, employers, school principals, committee and board members who have no daughters or whose daughters are away at school. It is a good plan

to have the toast mistress a girl who is alert and full of "pep"—caution her not to spend too much time in introducing the speakers. Have plenty of good music—an orchestra, if possible composed of girls in the club. A good song leader is essential. Secure the cooperation of the business colleges and the commercial departments of the high schools in the preparation of copies of the old familiar songs, some popular modern ones, and songs which have been used at local or field camps and conference. Attractive menu cards should be prepared by a committee of girls and women. These cards are always treasured for memory books. The program should be brief and full of life. Several toasts made by girls, one or two by mothers, together with a twenty-minute talk by some one who can bring to the group the real meaning of citizenship to-day, are the essential elements of such a program. Special demonstration or "stunts" by clubs or groups of girls may be features of the program if desired.

The following program is suggested as one which is very usable if a "Mothers' and Daughters' Week" is being attempted for the first time and the work of the Girls' Department in the Association is new:

Sunday:

"Women and Girls in the Church of To-day."

Ask the ministers to take this or a similar topic for one service in their churches that day. Encourage the girls to go to church with their mothers.

Monday:

Meeting of all committees concerned in the preparation for the Mother and Daughter Week.

Tuesday:

"Gift day for Mothers."

A day when every girl gives her mother either some material gift which she has made with her own hands or bought in some shop—one which is symbolic of her real devotion—or else a "gift of the spirit."

Wednesday:

"Our Mothers' Dower Chests": It is suggested that this be used as a discussion topic at meetings of all clubs during this week, whether they happen to fall on this day or not. The thought back of this topic is the need to bring to the minds of the present girl-generation an appreciation of the gifts (often disregarded) which mothers have brought to their daughters, their dreams and aspirations for their daughters, and an understanding of the real values hidden away because "now-a-days we do things so differently."

Thursday:

A day when the girls bring to their homes their school friends and have a very informal good time, with their mothers there as real hostesses and "play-fellows" or companions. There are difficulties in carrying out such a plan, for there may be girls and homes where the idea would be accepted as a plan for a formal party. The thought is that an informal friendly gathering would offer an opportunity for the mother and daughter later in the day to share their impressions of the fun, and their standards of value in an easier, freer way than just to suggest that on Thursday the mothers and daughters should talk about certain set subjects.

Friday:

Mother and Daughter Dinner or Banquet.

Saturday:

"Frolic Day"—a day when mothers and daughters have good times together.

Suggested Topics for Toasts.

I. "When Mother and Daughter Pull Together."

1. In the home—by a Mother.
2. In the school—by a Daughter.
3. In the Church—by a Teacher.

4. In the Community—by a Girl.
5. In the Social Life—by a Girl.
- II. "Mother O'Mine"—by a Girl.
- III. "Daughter O'Mine—by a Mother.
- IV. "What it means to have a daughter—by a Mother.
- V. "My Mother's Job and Mine"—by a Daughter.
- VI. "Chums, Daughter and I"—by a Mother.
- VII. "Chums, Mother and I"—by a Daughter.
- VIII. "Home, Mother and I"—by a Daughter.
- IX. "Work and Play"—By a Mother.
- X. "My Mother as I see Her"—by a Daughter.
- XI. "My Daughter as I see Her"—by a Mother.
- XII. "The Girl Citizen in Her Home, Her School, Her Church"
—by a special speaker.
- XIII. "Joyous Responsibility"—by a special speaker.

Games may be used just before the banquet and during it, if the "ice needs to be broken." (See "Ice-Breakers" or other well-known Game Books.)

The following poem might be used at the banquet or at some event during the week.

What Does My Daughter Look Like to Me?
 What does my daughter look like to me?
 She looks,—she looks,—let me see
 A kaleidoscope comes into my mind
 Filled with small bits of many a kind:—
 Translucent all, of various hue,
 Some fiery red, some heavenly blue,
 And some of the tender green of spring,
 When birds in the trees and hedges sing.
 There, bits of gold from a darksome mine
 Sparkle and glint like stars that shine,
 Here and there too the quieter shade

Of purple that haunts the shadowed glade.
And there's many a bit of purest white
Contrasting with all the color bright,
While a touch, too, of black I see, here and there
Relieves what would otherwise be quite too fair.
Now take the kaleidoscope and shake
And see the fine Pattern that garments make!
And over and over behold it change
With ceaseless motion and endless range!
So does my daughter look to me,
So, too, do yours, I think you'll agree!

—B. B. Alling.

Suggestive Scripture Reading to be Read at Opening of Club
Meetings During "Mothers' and Daughters' Week."

"And the man called his wife's name Eve; because she was
mother of all living."

"She openeth her mouth with wisdom.
And the law of kindness is on her tongue.
She looketh well to the ways of her household.
And eateth not the bread of idleness.
Her children rise up and call her blessed."

"My Son forsake not the law of thy mother.
It shall be a chaplet of grace unto thy head,
And chains about thy neck.
For the commandment is a lamp; and the law is light.
Bind them continually about thy heart.
Tie them about thy neck."

"Children, obey your parents in the Lord; for this is right.
Honor thy father and thy mother, which is the first
commandment."

"A foolish son is the heaviness of his mother.
Despise not thy mother when she is old."

"When Jesus saw his mother, and the disciple standing by
whom he loved he said unto his mother, Woman, behold

thy Son. Then said he to the disciple, Behold thy Mother. And from that hour the disciple took her into his own home."

"As one whom his mother comforteth, so will I comfort you."

Tributes to Mothers.

(These may be read at corps or club meetings and given to the girls for their memory books.)

"Let France have good mothers and she will have good sons."—Napoleon.

"Unhappy is the man to whom his mother has not made all other mothers venerable."—Richter.

"If I had all the mothers I ever saw to choose from I would have chosen you."—Carlyle.

"In memory she stands apart from all others, purer, doing more and living better than any other woman."—Alice Cary.

"All I am my mother made me."—John Quincy Adams.

"All that I am, or hope to be, I owe to my angel mother."
—Lincoln.

Mother's Day.

By Edgar A. Guest.

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Let every day be Mother's Day!
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret
And never cease to care!
Come, grown up children, and rejoice
That you can hear your mother's voice!
A day for her! For you she gave
Long years of love and service brave,

For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.

MOVING PICTURES.

The following material is re-printed from the March, 1919, Book Shelf of the Bureau for Work with Younger Girls, because it seemed to contain material and suggestions which will be helpful to secretaries and advisers everywhere, at all times, if adapted to local conditions.

The Girl, the Movie, and You.

A. The adviser's responsibility for educating a girl's taste for the "Movies."

Perhaps you are a "movie fan," perhaps you are just a casual attendant who goes to be amused for an hour or so by some thrilling story and to get, in pre-digested form, the news of the week, or perhaps, as a worker with girls you feel that you should go to some of the current "movie" attractions, at least, so that you will be in touch with the thoughts of your girls.

To whichever class you belong, has it ever occurred to you that in this realm of the silver screen whose romance and mystery hold the thought and attention of a majority of girls for an incalculable part of their waking hours is an art, a beauty, an understanding of life which you as a worker with girls can make of concrete value if you will.

Possibly you have already worked out for yourself ways and means by which the "movie" can be something more than a somewhat purposeless pastime for your girls. However that may be, the editors of the Book Shelf wish to call to your attention some facts and fancies which can no longer be neglected in work with growing girls.

First and Foremost: The time is long since past when we could look upon the "movie" as a negligible factor in American life, something to be regarded as a "hoodlum toy." We might as well face the fact that aside from the home, church and school, there is no greater influence in the lives of growing girls and boys than the moving picture. It has an almost unlimited power for good or evil. We must, as up-to-date live workers with girls, understand the moving picture and learn how to make use of it. How much do any of us know about moving pictures as an art, an educational art? How many of us know any of the interesting facts connected with the making of moving pictures? How many of us have at some time heard our girls say something of this sort: "These are such dull magazines! I wish you would have some with something about the movies in them." And how many of us, because we have never looked beyond the cover of some of the moving picture magazines, have felt a slight shudder and wondered how we could best counteract such taste? Do we know the names of the good moving picture magazines and the kind of articles they run? Do we know what the better Photoplay League is and what it is trying to do? Do we realize that the majority of the moving picture stars are girls between sixteen and eighteen—the very age of the girls with whom we are working? Do we know of the work being done by the Young Women's Christian Association at the Studio Club at Hollywood, California, one of the greatest moving picture communities in the world? Have we ever tried to analyze why we liked or disliked a picture and discussed the question with our girls? These are questions asked at random, but ones which it seems must be answered by workers with girls. The Book Shelf editors can lay no claim to expert knowledge on movies, but because they have observed certain things and claim some slight understanding of girl psychology, they venture to suggest the following course of action for a girls' work secretary and her advisers who want to keep up with their girls, and to instill in them a love of the fine and beautiful:

First: Make yourselves really intelligent about the movies! To do this, read some of the "movie" magazines, for instance, "Photoplay" and "The Motion Picture Magazine." These are monthly publications and contain excellent articles on the real developments of the motion picture world. Read carefully the "Question and Answers" pages entitled, "Why Do They Do It." These pages give a good idea of what girls are asking and how they are being answered. Read also in the January, 1919, number of Harper's, an article by Harrison Rhodes, entitled "The Majestic Movies." Interesting books on the art of the motion picture may be obtained at any public library.

Second: Understand the Purpose and Work of the Better Photoplay League.

See the article in the February, 1919, Photoplay Magazine, entitled, "The Better Photoplay League and Industry," and write James R. Quirk, President of the League, 350 North Clark Street, Chicago, Illinois, for further information. The following quotations from the articles mentioned above, give some idea of the spirit of the League:

"Selection rather than censorship—exhibitors and manufacturers are our friends—cooperate."

"If you want better, cleaner pictures in your town, start a branch league at once. Don't merely complain. ACT."

Third: Discuss with your girls certain elements in the pictures you know they are going to see, and in many cases go with them to see the pictures. Questions as to how true to life and nature they think certain films are, will gradually lead to the building up in your girls of a better picture taste. Would a girl have acted in real life as So-and-So did in that picture? Would she have worn such clothes? What about the setting of the picture—the lighting effects, the nature pictures? All these

details are part of the real art of the motion picture and if we can cultivate an appreciation of what is real art in a picture in the minds of the young girls of to-day, we shall do much toward eventually bringing about better pictures. The comic element in a picture is another point which can bear discussion. Why did they laugh, anyway, at that particular situation?

Fourth: Encourage your girls to write scenarios of club happenings. A Girl Reserve "movie" would be excellent. The code, the Honor system and other features of the program could be worked into the "movie." Scenarios of popular books or stories serve as splendid material to show the girls what it means to produce a good picture and how easy it is to cheapen your work if you wish to do so. Prepare these scenarios for discussion at the club meetings.

Fifth: Make whatever use you can of the following article: "To a Young Girl Going to a Photoplay." This was taken from the February Photoplay Magazine and includes excellent advice and much material for discussion. That it was written by the motion picture people may mean something to a girl.

Some of you, after reading this, may feel that we want to encourage the "movie" craze among girls. NOT AT ALL—we simply recognize the fact that girls are thinking in terms of the things brought to them by the motion picture and that if we are to make results for them constructive and not destructive we must understand. Remember that the girls in these "movies" are teen age girls—our problem—and remember that our teen age girls are living in their imaginations the same adventures and experiences as these screen teen age girls. To borrow the words of the Photoplay Magazine: It is time for us workers with girls to stop complaining and ACT.

B. To a Young Girl Going to a Photoplay.

Taken from "The Photoplay Magazine."

February, 1919.

"If it were not for you the photoplay would not exist. There might be motion pictures of events and industries, but there would be no romance. Romance is what the photoplay is made of, and you are the finest half of romance, which always burns with fire of youth or glows in youth's reflection: recollection.

You are hatted and coated and furred; one hand swings your heavy marching order of powder puff and small handkerchief, your other hand firmly clutches your admission-plus-war-tax—yet wait a moment; why are you going to the photoplay?

To idle away an hour?

To escape the dinner dishes?

To be one with the heroine in your paradise of happy-for-ever-after?

To dream over your ideal hero—so grandly different from all the men you know?

Here is something to remember; the only art which ever did anyone any good was an art which was honest. An honest art is one which bears a true relation to real life. Real life, not a dream about life, is what each of us has to live.

Photoplays which call up that frank healthy laugh of yours; one which makes you want to do something worthwhile in the world; one which touches your sympathies and makes you feel kindly toward people; one which bares to you the tenderness and strength, the helplessness and power of a real man's love—photoplays like these are more than mere entertainment. They will actually help you in realizing the vital and splendid womanhood which lies at the end of every American girl's rainbow of youth.

Avoid the photoplay that makes you ashamed of your father

and mother; and the one that makes you sorry for yourself; and the one that makes you envious of "rich girls"; and the one that makes you look down on Jimmy because he hasn't a "dress suit"; and the nearly naughty story that ends suddenly in a perfectly proper marriage.

Also remember this: there aren't any screen "vampires" in real life, but if there were, men wouldn't fear them; they'd laugh at them. And you wouldn't wish a man to laugh at you, —you'd rather he'd hate you.

Now pass in and observe your photoplay.

C. The balance between the "Movies" and good literature as defined by Mr. James Forbes:

Mr. James Forbes once said to the New York Drama League: "It is a very good thing to have your children like Mary Pickford, but is there any reason why they shouldn't like Dickens? If you cultivate a love for good literature in the home you will cultivate a love for good drama in the theater. You should not only know the sort of play your children are going to see, but you should discuss it with them afterward. The next time they come home from the play, do not be content with having them say: 'Yes it was a good show!' Take the time to find out why they thought it was good. Do not say 'Run along, children, mother has to go to hear Professor Gump lecture on the Himalayan Drama. . . .' I am dismayed, almost horrified at times, at the lack of modesty and good manners in our youth to-day. I sometimes think it is responsible for some of the lack of it on our stage. If you tolerate bad manners and immodesty in your children, what right have you to object to them on the stage?"

If we agree that what Mr. Forbes says is true, must we not ask ourselves such questions as these: Are we doing anything to make the parents of our girls realize the need of the kind of thing of which Mr. Forbes speaks. Are we helping parents indirectly by the kind of work we are doing with their

daughters in their clubs? Are your Girl Reserves learning to love just Mary Pickford and not Dickens? Are you tolerating "bad manners and immodesty" in your Girl Reserves? The time has come, as the Walrus said, to think on many things, and one of the many is—how far can the Girl Reserve movement be truthfully said to be training girls for Christian citizenship? Are we measuring up to the highest standards of religious education in its broadest sense—that is, including the whole cycle of a girl's activities so that every Girl Reserve will have within her that reserve power and resourcefulness that will enable her to "Face life squarely?" If we are not, why are we not?

D. "Movies" to be pantomimed at club meetings:

"THE GIRL WHO'D LIKE TO MAKE HER OWN CLOTHES."

A Movie to be Used as a Shadow Play or a Regular Pantomime.

1. Letter-graph.

(The following should be printed on large pieces of card board and exhibited to the audience by being posted in some conspicuous place or held before audience by two girls.)

"Garments to be beautiful, need not be expensive, but must be appropriate and well made."

"Every girl likes to be well dressed."

"If a girl can sew, she can make her own clothes at half the cost of ready-made garments."

"One may sit and dream while her fingers fly."

2. The Work-Box.

(This picture may be exaggerated and cause much merriment.)

Use a girl for the model who will throw herself into the part.

Have a spokesman to announce necessary information.

Use large pasteboard models of the following essentials:

a. Thimble.

b. Needle (Spokesman says as needle appears "one package five to ten Sharps.")

- c. Pin (Spokesman says as pin appears "one paper number BB.")
 - d. Shears (Spokesman says as shears appear "a pair of sharp shears with not less than three-inch cutting blade.")
 - e. Tape line (Spokesman says as tape line appears "30 inches long, with numbers on both sides.")
3. At work (Spokesman needed while a second girl does the action—much of the success of this depends upon the actress.)

Spokesman says—

- a. "Sit with both feet on the floor."
 - b. "See that the light falls over the left shoulder."
 - c. "Do not pin your work to the table or to your clothing."
 - d. "Bring the work to your eyes, not your eyes to the work."
 - e. "Do not bite the thread; it may crack the enamel on your teeth, soil your work, or spread disease germs."
 - f. "Make all permanent stitches small and even, and have the wrong side when finished as neat as possible."
 - g. "Use a short thread for sewing; it may be as long as the distance from shoulder to shoulder, or from finger tip to elbow. Basting thread may be used."
 - h. "To prevent kinking, thread the needle before breaking the thread from the spool."
 - i. "Wash your hands before beginning to sew."
 - j. "Always wear a thimble that fits the second finger of the right hand."
 - k. "Wear a sewing apron."
 - l. "When you stop sewing, put the needle in the case, fold your work neatly and put it in a sewing bag."
 - m. "Handle the work as little as possible, if light goods; if your hands perspire dust them lightly with cornstarch or talcum."
4. Fashion Show.
- (This may be a "take off" on good and bad taste in dress.)

Two or more girls dressed in various kinds of clothes; the spokesman draws attention to such points as length of skirt, kind of shoes, color scheme, size of hat, etc.

One girl dressed simply and stylishly represents girl who makes her own clothes.

5. Informal Discussion at club meeting on dress—

Often this should follow the above "movie."

Have a qualified person discuss the possibility of training oneself to make one's own garments. This discussion might work easily into a contest in stitches (outline, chain, feather, coral catch, cat, cross, blanket, satin, hemstitching) and eyelets, well calculated to discover limitations of girls. This may stimulate interest in a dressmaking class.

"WHEN I GO TRAVELING."

A. A Movie to be Used as a Shadow Play or Pantomime.

Reel 1. Packing My Suit Case.

Have a girl put in the necessary articles, dresses, and underwear for a week-end visit or for a week's visit. Two scenes may be made of this; perhaps the correct way of packing a trunk could be illustrated.

Reel 2. Buying My Ticket.

Scene in the railroad station. Illustrate the correct way to ask for a ticket—explain about script mileage—the use of a parlor car and how to secure ticket for it or a pullman or a chair car—have sample tickets.

Reel 3. Traveling.

Picture the inside of a railroad coach. Show a group of girls making a nuisance of themselves by being too loud and boisterous. Show girls reading magazines—make this an opportunity to show the kind of magazines to buy for reading on the train. If possible picture a dining car—showing the girls how to order and how to tip. Show the girl who always talks to strangers.

A second scene which might be presented under this

heading is the correct and incorrect use of the dressing room of a Pullman car. Too often people are very selfish when traveling, although some of them may be exceedingly unconscious of it. The girls might act out the use of such a room and the way in which the lavatories should be left for the next person who is going to use them.

B. Letter-graph.

Reel 1. (The following should be printed on large pieces of cardboard and exhibited to the audience by being posted in some prominent place or held by two of the club girls).

"My Suit case is a silent picture of me."

"As I pack it, so I am."

"Carefully folded and tissue wrapped garments are not mussy-looking when unpacked."

Reel 2. "If I ask for my ticket correctly I will save time for the next person who is waiting."

"Money invested in mileage is safe—it is not easily lost."

"When in a Pullman remember the other people who may want to sleep even though you are restless and would like to talk to your best chum."

Reel 3. "Actions speak louder than words."

"Order a well balanced meal and do it quickly."

NATURE LORE.

How to Make Blue Prints of the Season's Flowers:

"The really woods is the place to be

With all out doors and you and me."

Why not begin early to make blue prints of the season's flowers as they come to visit us. It is good fun and is a happy way to learn the names and addresses (habitat) of our flower friends. It is very easy to take printing frames and paper on a hike and make prints by the side of some small stream.

Running water makes a splendid picture bath. Try it sometime. Prints, when clear cut, are very interesting and make most attractive poster exhibits or pages for club memory books. A printing frame with glass 3 1-2x5 inches is a good size for most printing. It can be obtained at any photographic supply store. Blue print paper is carried by book shops along with architects' supplies. Flowers or leaves should be fresh to insure success.

Remove back of printing frame, place flower in as artistic a way as possible on the glass, remembering that the least mark on glass prints. Place print paper—green side to glass—over flower. Replace back of frame. Expose to bright sunlight a few seconds, wash in clear cold water until all chemical is removed. Dry prints in shade.

Roots, leaves, and blossoms may be printed at the same time if fleshy portions are carefully arranged or removed. Write name and habitat on outside of glass with special drawing pencil—the words will print very clearly. India ink used on tissue paper inside of glass will act much the same.

A copy of Reed's Wild Flower Guide might be offered to the first Girl Reserve who brings a wild flower to her adviser. The flower must be found outside the city or town limits, a requirement which makes the hunt more difficult and interesting. A Bird Chart could be posted in the Association club rooms and the Corps members might report to the girls' work secretary new birds as they see them. Keen competition between the different corps results from the members' efforts to have their corps names on the chart first. A Wild Flower Chart could be posted, also.

OPENING SERVICES FOR CLUB MEETINGS OF GIRL RESERVES.

These services may be used at the opening of regular club meetings, and should be conducted by the girls themselves. The hymns suggested are selected from Fellowship Hymns.

THE BEAUTY OF THE WORLD.

Theme:

Gratitude to the Lord for His Gift to Us.

"For the comforting warmth of the sun that my body
embraces,

For the cool of the waters that run through the shadowy
places,

For the balm of the breezes that brush my face with their
fingers,

For the vesper hymn of the thrush when the twilight lingers,
For the long breath, the deep breath, the breath of a heart
without care.

I will give thanks and adore thee, God of the Open air!"

Hymn—311.

Bible Reading—Psalm 24: 1-4. Psalm 95: 1-7.

Prayer:

Our Father, we thank thee for the beauty of thy
world; may our eyes be open to every wonderful thing
about us; the blue of the sky; the brightness of the sun-
shine and the lovely stars of night. Birds and flowers
are gifts from Thee. May they remind us of thy loving care.
Dear Father, we pray that no word or act of ours may
make the world less beautiful, but may many kindnesses
fill the days with beauty for others.

In the name of Jesus who loved the out-of-doors,
Amen.

Theme: Our Country.

America.

I love thine inland seas—

Thy groves of giant trees,

Thy rolling plains,

Thy rivers mighty sweep—

Thy mystic canyons deep;

Thy mountains wild and steep

All Thy domains.

Thy silver Eastern strands
Thy Golden Gate that stands wide in the west:
Thy flowery Southland fair,—
Thy sweet and crystal air—
O land beyond compare,
Thee I love best.

Hymn 269 or 266.

Bible Reading—Psalm 67.

Prayer:

We thank Thee, Our Father, for this land of ours.
We thank thee for its beauty, but most of all, we thank
Thee, Father, for the liberty and justice for which it
stands. May we realize that by being honest and true
and by doing our work as well as we can, we serve our
country best. We thank Thee for all the noble people
who have helped to make our nation great and we thank
Thee for the humble folk who help to keep its ideals
true.

God bless our President and all who lead; bless every
one who calls this land his home.

We pray for girls who have come from other lands.
We thank Thee for many beautiful thoughts and ideals
which they have brought us. May we, by many kind-
nesses, make them glad that they are here. Amen.

Theme: Our Homes.

“I read within a poet’s book
A word that starred the page
‘Stone walls do not a prison make
Nor iron bars a cage.’
Yes, that is true and something more;
You’ll find, where’er you roam,
That marble floors and gilded walls
Can never make a home.
But every house where love abides,

And friendship is a guest,
Is surely home, and home sweet home
For there the heart can rest.

Hymn 309, 1, 2 and 4.

Bible Reading—Matt. 12: 46-50. Psalm 127.

Prayer:

Father of all we thank Thee for our homes. Make us more grateful for our daily bread and the common things of every day. Bless all the dear ones whom Thy love has given us. We thank Thee for the untiring love of our Mothers. Many times they make great sacrifices for us and we accept them as our due. Forgive us if we are thoughtless or unkind in our homes and help us to be as courteous there as we are in other places.

May we know, Our Father, that in the humble service that our homes require, we may serve thee. For all girls who are without homes, we pray. May they know Thee as their Father, loving and tender. Since Thou art Father of us all, teach us to think of all girls as our sisters and may we learn to share with others some of the happiness our homes have brought us.

In the name of our Elder Brother, Jesus Christ, we ask these things. Amen.

OUTDOOR ACTIVITIES.

I. Hiking and Trailing.

A. Hikes. Walking seems stupid, but "hikes" at sunrise, or for all day with a picnic lunch or supper with games and fun en route are a different proposition. "Stunts" to do en route:

1. Traveling Whist, or Far and Near. Divide girls into two patrols, each taking a side of the road. Let each patrol keep track of all living things seen; a black cat in a window or a doorway counts 25 points, other things 1 point. At the end of the walk count up

points and see which side has won. Flowers may also be included.

2. Heel and Toe Match. Divide girls into two sides; take any distance between 20 and 100 yards and let them walk heel and toe. Try the same competition backwards.

3. Simple drilling.

4. Singing. Competition in song writing.

B. Trailing. This develops alertness and observation. It is managed thus: One girl is the deer. She is given one hundred beans, thirty slices of potato, and ten minutes' start. She has to lay a track as crooked as she pleases, dropping a bean every three or four yards and a slice of potato every twenty yards. After ten minutes' run, the deer has to hide. The trailers follow her, picking up the beans and potato slices. Each bean counts one point, each slice of potato two points. The one who finds the deer scores ten points.

C. Camp cooking and fire building. Many useful and interesting facts about cooking can be given to the girls when supper is prepared outdoors. Helpful information about camp cookery can be found in the "Woodcraft Manual for Girls." See also the "Book of Camping and Woodcraft," by Horace Kephart, and cooking recipes in the "Boy Scout Manual."

PLAYS.

Girl Reserves.*

Girl Reserves.

Time: Seven minutes.

Cast of Characters:

Junior High School Girl.

Purpose.

* This playlet was written by Clare Connor, Girls' Work Secretary at Little Rock, Arkansas, and is indicative of the kind of dramatic presentation of the Girl Reserve movement to younger girls which will catch and hold their attention. It might be used to show the mothers what the actual group work means.

Slogan.

Code: Twelve girls, each with a big letter swung from a cord around her neck. The letters spell Girl Reserves, of course.

Health.

Service.

Knowledge.

Spirit.

The entire cast is dressed in middies and skirts. Health carries a tennis racket, Service some knitting, Knowledge a bird book, and Spirit a Bible. No scenery is necessary except a table for the letter. Have it well toward back of the stage.

Junior High School Girl. (Comes in room, takes off hat and coat and spies letter on table). Oh here is a letter for me. Wonder who it's from? (Turns it over and over.) All decorated with blue triangles with G. R. inside. Looks interesting. (Opens and reads):

Dear Junior High School Girl: We have a wonderful new club that we want you to join. Oh, it's the best club. Its name is Girl Reserves. (Aside—Girl Reserves, Girl Reserves. I like the sound of that. It's so different from most clubs' names.) There are over 100,000 members in the United States and we want you and all your sisters in Little Rock to join. Yours in the sign of the Blue Triangle, the Girl Reserves. Well, but why should I join? (Purpose strolls in). What's the purpose? Have they a song? What do they do? Why—why—why, who are you?

Purpose: I'm the purpose of the Girl Reserves.

Junior High School Girl: You're the Purpose? Why, how funny. Well, what are you then?

Purpose: To find and give the best.

Junior High School Girl: To-find-and-give-the-best. That's wonderful. I like that.

(Song is heard. Slogan strolls in, singing the Girl Reserve song).

Junior High School Girl: Still they come. That's interesting. And who are you?

Slogan: I'm the slogan of the Girl Reserves.

Junior High School Girl: Oh, how funny. My questions are coming true as if they had been wishes, and fairies were answering them. What is your slogan? "It floats"? or "There's a reason"?

Slogan: (In a hurt tone.) You're making fun of me.

Junior High School Girl: (Runs over and puts arm around Slogan.) Please forgive me.

Junior High School Girl: Surely, what are you?

Slogan: To face life squarely. (Slowly and distinctly).

(Code comes in skipping and singing the Girl Reserve Song).

Junior High School Girl. I'm beginning to like this Girl Reserve business. There's so much to it. What are you girls singing?

Code: (in unison) The Girl Reserve Song.

Junior High School Girl: A song and everything?

Code: (nods vigorously) Want to hear it?

Junior High School Girl: I should say so. I mean yes, indeed.

(Code sings first stanza and chorus).

Junior High School Girl: O-oooooh, G-i-r-l-R-e-s-e-r-v-e s.

(Goes down the line touching each letter as she calls its name). What's behind all those letters? Purpose got me interested, and Slogan made me more interested and the song carried me way on, and now I'm so cu-ree-us.

Code: We're the code. (They repeat "As a Girl Reserve I

will be" together, then repeat code one by one according to the letter each holds).

Junior High School Girl: But don't you do anything?

(Laughing and talking is heard and Health, Service, Spirit and Knowledge rush in and take their places in front of the code who have formed in a semi-circle with Purpose at one end and Slogan at the other).

Health: Do we do? Do we? We do, and a lot of it. Hikes? Oh, wonderful hikes. Through meadows, cross streams, through forests and then—camp-fire! Bacon! Marshmallows! Stories! Songs. Oh, yes, we do.

Spirit: And we learn the most beautiful hymns and psalms, and we read from the Inch Library. Do you know what that is? They are the cutest little books with the most interesting stories in them, and it takes nine little books to be an inch thick. Oh, and we have plays to raise money to help poor little Chinese and Japanese girls have a good time in the way we do, play games like we do, and dress like we do and have Sunday School like we do.

Service: And we help poor people. Why we found a little child without any coat, and that's why I'm knitting this sweater. Oh, and we make scrapbooks and dress dolls for little children in hospitals. And we work for honors. That's more fun. We get a little book with all the things in it that we have to do. For instance, walk thirty miles in ten days, and cook a meal, and plan how to make a dress, and furnish a room, and sleep with our windows open and build a camp fire, and the fun is seeing who can get the most honors first and win the Girl Reserve ring.

Knowledge: Oh, yes we DO. Do you like parties, and dressing up in costume and reading good books, and hearing good stories, and learning about girls in far off lands, and learning about birds on our hikes? Well, we do all

those things and a whole lot more than I can even think of this minute.

All Four: Do you like our club? Do you want to join?

Junior High School Girl: Do I? I wouldn't miss it!

(Runs and takes her place in the midst of the four. Everyone joins hands and sways forward on right foot, at the same time beginning to sing the chorus of the Girl Reserve song. They repeat the song and file off singing).

Producing Note:

Before the play give a short talk about the Girl Reserve Movement and then announce the play, after explaining the terms, and personalities of the characters, because the girls of Junior High age sometimes do not know the meaning of slogan and code. And too, having no programs to consult, the audience might not know the significance of Purpose, Health, Knowledge, Service and Spirit.

PARABLE OF THE WISE AND FOOLISH VIRGINS

Dramatized by Marjory Lacey-Baker.

Off stage a deep-toned gong is struck three times. The Story-Teller, turbaned and in Oriental robes, comes through the curtains and stands before the audience. In his hand he holds a parchment scroll. He bows in Oriental fashion to the audience, and in the simplest manner, as one tells a story to children he begins:

The Story-Teller.

I come to tell you the story of the Wise and Foolish Virgins. "Hear ye, therefore."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept."

The Story-Teller, with a slight inclination of his head to the audience, turns and crosses to the right of the stage, where he sits cross-legged upon the ground to watch the unfolding of the story. He claps his hands three times and the curtains are slowly drawn open, revealing the simple setting. The back and sides of the stage are hung with curtains of some neutral shade. There is a long low bench at the left. There are steps from the floor to the stage at the center or right side. The curtains are so arranged as to admit of an entrance at the center, with whatever is necessary of backing so that the curtains may be held open for the bridegroom and his party to go through in a dignified manner. A staff, such as might be used by an old man, is lying upon the bench.

(Note: Throughout the play, right and left refer to the players' viewpoint).

SCENE ONE.

The clapping of the Story-Teller's hands is also the signal for the music to begin. After a moment the ten virgins enter from the left of the audience, and passing through the audience go up the steps onto the stage. They all carry lamps. The wise virgins may be distinguished from the foolish because they are carrying little oil vessels. The oil vessel holds just enough oil to replenish one lamp. The attitude of all the virgins is expressive of great expectancy and eagerness, but they are worn and tired, as though having waited a long while. At first some stand restlessly or stolidly, others wander a little, aimlessly, others sink down upon the bench, others upon the floor and lean against the bench. After a little they all sleep. The lamps of one or two of the foolish virgins have gone out, the others are burning low. There is a brief pause. The curtains come slowly together to indicate the passing of a few hours.

SCENE TWO.

Almost immediately the curtains are opened again. The virgins are still asleep. Suddenly, from a great distance, a

voice is heard crying, "Behold, the bridegroom cometh!" The cry is taken up by other voices nearer at hand. "Behold the bridegroom cometh; go ye out to meet him!" until the virgins themselves, roused from their sleep, cry exultantly to one another, "Behold, the bridegroom cometh!"

Their immediate thought is to trim their lamps, and the foolish virgins discover that theirs have gone out. They hold a whispered conversation among themselves (they are grouped at the right of the stage) and finally one goes forward to the wise virgins, who are sitting or standing near the bench, their lamps burning brightly, joyously awaiting the bridegroom's coming.

First Foolish Virgin: "Our lamps have gone out."

Second Foolish Virgin: "Give us of your oil."

Third Foolish Virgin: "Give us of your oil, our lamps are gone out."

First Wise Virgin (turning away): "Not so. . . ."

Second Wise Virgin (interrupting): "Not so, lest there be not enough for us and you."

Third Wise Virgin: "Go ye rather to them that sell, and buy for yourselves."

Fourth Wise Virgin (in response to pantomimed pleadings of Fourth and Fifth Foolish Virgins who have crossed to her): "Not so, not so, go and buy for yourselves."

In great disorder and haste the foolish virgins go out through the audience to the left. The wise virgins, an eager and expectant group, are awaiting the bridegroom.

SCENE THREE.

When the foolish virgins have gone the Story-Teller continues his parable. (He does not rise.)

Story-Teller (raising his hand): "Hear ye!" (A pause.) "And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage and the door was shut."

As he ceases, from the end of the hall the bridegroom and the wedding party enter. They go slowly up the center aisle and onto the stage. There the wise virgins are greeted by the bridegroom and they all go out through the curtains at the center of the stage. There is a slight pause.

SCENE FOUR.

The foolish virgins re-enter, their lamps burning brightly. They go quickly on the stage and are dismayed to find that the other virgins are not there. From within comes softly the sound of singing and rejoicing. One of the virgins picks up the staff which has been lying on (or near) the bench and knocks upon the floor with it, calling:

First Foolish Virgin: "Open to us! Open to us!"

Second Foolish Virgin: "Lord! Lord!"

Third Foolish Virgin: "Lord! Lord! Open to us!"

Fourth Foolish Virgin: "Open to us! Open to us!"

Fifth Foolish Virgin: "Lord! Lord!"

(Note: The above speeches are spoken almost simultaneously). Within there is a sudden cessation of the music and merrymaking and in the silence the voice of the bridegroom is heard.

Bridegroom: "Verily I say unto you, I know you not."

There is a little pause, and then again the music and sounds of rejoicing are heard. These increase in intensity as the scene comes to an end. With cries of "Lord! Lord!" and with angry protests the foolish virgins turn from the door, stricken with the realization of their failure. One sinks upon the bench, another on the floor beside her, two remain standing disconsolate (at the right). The first foolish virgin leans upon the staff close to the curtained entrance, her head bowed in her arms. The curtains come slowly together.

Story-Teller (rises and crosses to center): "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Bowing in Oriental fashion, he turns and goes slowly through the curtains.

THE PRAYERS OF THE GIRLS AROUND THE WORLD.

A World Fellowship Program for Girl Reserves.

By Dorothy Powell.

CHARACTERS.

Africa.	France.	Italy.	Rio de Janiero.
Canada.	Great Britain.	Japan.	Russia.
Czecho-Slovakia.	India.	Near East.	
	United States.		

I. Reader:

"In the land, where, years ago, Jesus Himself walked on earth, girls are wearing the Blue Triangle and seeking to bring the light of Christianity into their country's life. Hear the prayers of the girl from the Near East." Enter the girl of the Near East.

"I see my sisters released from their ancient bondage by a new day—my prayer goes up to the Great God that more light be sent, more courage, more wisdom, that the Spirit of Him they call the Christ may lead my sisters to the joy of freedom in His service." (She stands with hands stretched out as she speaks, head and eyes lifted toward the sky. When she has finished speaking she steps to the left.)

II. Reader:

"From Africa another voice is heard."

Enter girl of Africa.

"Dark it has been, a long, long time. But light is coming; the day is growing brighter. My prayer is for more light, more help, that my people may take their place in the Christian world." (Steps to the left with first girl.)

III. Reader:

"The wall of China has been broken down, many Chinese

Christians help to bring the Great Republic to the place of world influence and service it should take. Hear from the Chinese Student Girl."

Enter Chinese Student.

"From the feet of Chinese women the bindings have been removed; from their minds the fetters of ignorance are being lifted; from their hearts goes up a great prayer of praise for deliverance, of entreaty for more help that their nation, so dear to them, shall indeed belong to the Kingdom of God." (Carries a book and speaks simply and directly to her audience.)

IV. Reader:

"And from the caste bound people of India, hear the cry—" Enter Indian Girl.

"Centuries of drooping shoulders, of eyes turned to the ground, of misery, hopelessness and fear. To-day—(she raises her eyes and her whole body becomes straight and uplifted.) Hope! Light from His star out of the East! India's women are awake, India's people will be saved! India's prayer is for strength and courage and increased opportunity—India yet will live!" (Stands by Chinese.)

V. Reader:

"The land of flowers and misery—Japan—where untold suffering dwells in the shadow of beautiful mountains, hear the prayer that goes up from there." (Enter Japanese Y. W. C. A. worker leading little girls from silk factory.)

"You who have much, plenty to eat, more than plenty to wear, fun and freedom—do you know the price of your silk dress? This little sister of mine helped to make your dress—your happiness. She worked twelve hours a day and slept in a bed another had just crept out of, and her Japanese factory master paid her only enough to buy a little rice for her three meals. For me there is Christianity—for her, not yet—soon, we hope. For her factory master, pray, pray that he, too, may become Christian. If he does not my little sister—your little sister, must die." (She stands aside.)

VI. Reader:

"From the countries of Europe, where many have forgotten the Christ that Africa and Asia are but beginning to know, come these voices—let us hear them."

Enter Russia (she speaks passionately).

"My prayer is for education, for educated leaders, for Christian educators, that my Russia may learn to rule herself. My people, they are good—only so dark, so ignorant. Send us teachers, send us money for our schools. Russia will yet be an honor to herself and to the world."

Enter France.

"The spirit of France is not dead—it is alive and burning brightly. She who lives for France needs sympathy and encouragement, and Christian help—she will bring her France to the glorious achievement of a peaceful, happy, Christian member of the world family."

Enter Czecho-Slovakia.

"My people starve! They starve for want of bread, for want of sympathy, for want of friendship. Will you remember us, the crushed and broken? Pray for us—we will yet justify your faith in us!"

Enter Italy.

"Confusion, unrest, doubt—all lie in wait to tear my country apart. Her women worked bravely to win the war—they ask to be remembered now, that the Spirit of Christ may enter the lives of their daughters and bring peace to their dear Italia."

Enter Great Britain.

"Land of many lands, with strength and plenty everywhere Great Britain prays that her daughters may feel the desire, may hear the call to stretch a hand of help and love to their suffering sisters around the world."

VII. Reader.

"From the America far to the South comes a dark-eyed girl with an eager plea."

Enter girl from Rio de Janiero.

"From the hands of North American women has come the help that has given me my chance. Always will I be grateful—but pray for me, that I may help my sisters in South America to see, and hear and understand the new life that is come to them. The Blue Triangle has brightened already many a heart in my great country. Let the light of your lives so shine that we may take heart and live!"

VIII. Reader.

"From the North, another brings her prayer!"

Enter Canada.

"With abundant health, and unlimited resources, Canada offers great things to her girls—her prayer is that they shall so use their opportunities that the world will better be because they have lived.

IX. Reader:

"From the 'Land of Promise,' from the United States, what prayer goes to God?"

Enter Columbia.

"Amid vice and greed and selfishness, with wealth and power and all good things, oh, women of Columbia, let us pray for more of Christ's love in our hearts; more desire to grow in His likeness; more courage to stand for His law; more determination to make our lives full of strength to bring His Kingdom in our dear, dear land! Let us pray to-day for our government and the men at its head, let us pray to-day for our women and the use they will make of their lives, let us pray and not grow weary—let us lift our very souls to God in supplication for His blessing on our Christian work! Pray for our Blue Triangle! Pray for strength that our lives square with its high purpose, let us spread its influence to all our girls and women!"

X. Reader:

"For God hath made of one blood all nations of men for to dwell on all the face of the earth."

Prayer.

Let us sing "From the World of Weary Nations."

"From the World of Weary Nations."

From the world of weary nations,
From the lands both far and near
Eyes are turned to you, Columbia,
Turned to-day for hope and cheer!
Your's to lift the standard higher
Your's to live the pure, the true—
Will you, loving, serve your sister
While she asks for help from you?
Not alone our gold she prizeth
Not the things our gold can buy
But the faith that we are living,
True to God, in purity.
Cruel wrong has long oppressed her
Beauty's self for her been slain
Will you help her rise, and give her
Faith, that her life be not vain?
So we upward move, and onward
Age succeeding age in might
God o'er all, our King and Father
Sisters we to stand for Right!
Sing for gladness, all ye Nations!
Hark! from hill and plain and wood
Swells the glad triumphant chorus
Of our glorious Sisterhood!
Tune: "Hark the Voice of Jesus Calling."

POEMS, STORIES AND MATERIAL FOR TALKS.

The "Creed of a Country Girl" and "The Appeal of the Immigrant" (see Citizenship), which are included in this section express ideals of friendliness and cooperation which should be incorporated in all Girl Reserve work and should be used by an adviser when interpreting plans for Americanization and community service.

The Creed of a Country Girl.

I am glad that I live in the country. I love its beauty and its spirit. I rejoice in the things I can do as a country girl for my home and my neighborhood.

I believe I can share in the beauty around me,—in the fragrance of the orchards in spring, in the bending wheat at harvest time, in the morning song of birds and in the glow of the sunset on the far horizon. I want to express this beauty in my own life as naturally and happily as the wild rose blooms by the roadside.

I believe I can have a part in the courageous spirit of the country. This spirit has entered into the brook in our pasture. The stones placed in its way call forth its strength and add to its strength a song. It dwells in the tender plants as they burst the seed cases that imprison them and push through the dark earth to the light. It sounds in the nesting notes of the meadow lark. With this courageous spirit, I, too, can face the hard things of life with gladness.

I believe there is much I can do in my country home. Through studying the best way to do my everyday work I can find joy in common tasks well done. Through loving comradeship I can help bring into my home the happiness and peace that are always so near us in God's out-of-door world. Through such a home I can help make real to all who pass that way their highest ideals of country life.

I believe my love and loyalty for my country home should reach out in service to that larger home that we call our neighborhood. I would join with the people who live there in true friendliness. I would whole-heartedly give my best to further what is being done for a better community. I would have all that I think and say and do help to unite country people near and far in that great Kingdom of Love for Neighbors which the Master came to establish,—the Master who knew and cared for country ways and country folk.

—Jessie Field.

Verses for Opening Ceremony.

The following poem may be used by the adviser in planning the opening ceremony:

A bit of a laugh and a helping hand,
A bit of blue sky through the grey—
A friendly word in a lonesome time,
That's the Blue Triangle way.
A comrade's boost on a stony road,
The gift of rest through play,
Kindly help with a tangled skein—
That's the Blue Triangle way.
An open house for the lonely one,
Good cheer for the darkest day,
A friend for a girl, whoe'er she be—
That's the Blue Triangle way.
Service here, or over the seas,
Let the place be what it may,
And all the girls linked in one bond of love—
That's the Blue Triangle way.

—F. F.

Shadows.

(A poem to be used in connection with Service Work)

She came like a flash of sunshine,
The child from across the street,
Skipping around the corner
On trim little joyous feet;
I watched from my open window
The careless toss of her head,
And caught the sound of her pleading,
"Mother, a piece of bread!"
But swift in the wake of her sunshine,
What was it that came behind?
Shadows and phantoms of shadows,
Crippled, and maimed, and blind,
And what was the hollow thunder

That echoed the words she said?—
Voices of starving millions,
“Mother, a piece of bread!”
Little gray ghosts of children,
Waifs from across the sea—
Armenia, Greece and Syria—
Spoke through that child to me.
Her little plea of hunger
A ready response will find—
But what of those other children,
The shadows who came behind?
How we in our comfort forget things!
A wave of compassion and then
Back to our poor selfish interests,
Our own little troubles again.
Well bask if you can in your sunshine,
Oh you who are sheltered and fed;
But I, I am haunted by shadows—
“Mother, a piece of bread!”
(By permission of Near East Relief.)

Loyalty—A Girl Reserve Quality.

Several years have passed since our country, whose flag we so proudly saluted a moment ago, declared war on a nation that was determined to strike down the spirit of “liberty and justice for all.”

What American soldiers did over there we all know and very justly are we proud of them. We have not heard so much about girls, but one of the greatest generals has said that had the girls of America or England or France stopped work for just one day, the war would have been lost.

One of the first calls sent out was for Red Cross nurses and they went by the hundreds to hardships and dangers and loneliness which we cannot even guess.

Wherever there are girls and women, there the Young

Women's Christian Association belongs and immediately our secretaries began to follow the nurses to try to make their lives a little easier and to bring them a touch of home.

In order to get into the camps and hospitals it was necessary that they wear some kind of special insignia so that guards and every one might recognize them and know they were Y. W. C. A. secretaries and had a right to be in the camps and hospitals.

Insignia must be significant,—it must mean something, it must be appropriate to the organization adopting it, so the British Young Women's Christian Association chose the Blue Triangle and through their courtesy we here in the United States are using it, too. You already know the meaning of the three sides; body, mind and spirit. There are three distinct parts to each one of us; the body or the house in which we live, the mind which keeps the house in order and guides it in its actions and duties, and the real girl herself—the soul or spirit.

During the Great War our workers dedicated all three of these to the service of Jesus Christ and to the service of the girls and women of America and France under the insignia of the blue triangle, the blue of loyalty and courage.

As soon as our secretaries reached France they found much to be done besides the work for nurses. They found young, young girls and old, old grandmothers, women all ages working in munition plants, many of them busy with chemicals which turned the hair and faces and clothes a bright canary yellow, making them hideous to look at. Others were working with chemicals whose fumes meant certain death in one or two or three years at the most; they were doing it willingly, too, that "liberty and justice for all" might be maintained. They were working in the most desolate surroundings—great high walls shut them in. They slept over the machinery; never a bit of pleasure or happiness reached them, and in addition, they had the anxiety of having fathers and brothers and sweet-

hearts, husbands and sons at the front, and each day wondered if before night they would get word that some of these had been killed in battle.

Children, too, who had seen so much of sorrow that they had forgotten how to smile, were everywhere.

To all of these our workers ministered in mind and body and spirit, and gave no thought to the hardships they themselves endured. They had no heat for months and it rained continuously. They bathed in water so cold they had to break the ice on the pitcher to get the water. There was no way of heating it as they had no fire anywhere. They walked miles through mud and rain in the cold and dark, amid dangers every moment, so that they might be of service to some girl. They nursed themselves through sickness, even attacks of pneumonia, in their cold rooms with not a soul near who could speak a word of English; and the moment they were able to be out of bed away they went on the job again.

Discouraged? Not they! Did they ever say it was too hard and they were going to give up and come home? Not one! They were a great and large host serving valiantly the needs of the neediest.

The Girl Reserves are the reserve force of the Young Women's Christian Association, in training to become the future resource of that organization. We are honored by the privilege of wearing the blue triangle which has meant so much in other parts of the world. Is one of us going to be weak or let a hint of dishonor or disloyalty come to it through her? Not one! We are going to be the best reserve group possible to have.

Our bodies shall be as physically perfect as we can make them,—clean, holy, fit temples for the most High God to dwell in.

Our minds shall be keen and alert; our thoughts shall be clean and pure and kind.

Our spirits shall be put in the care of our friend Jesus Christ who will keep them lovely, and loving to Him and to all His children everywhere.

These three in one, body, mind and spirit, we shall give to the service of God and of our country and of the girls the world over.

THE PATCH OF BLUE.

By Alice G. Moore.

Long, long ago, when candles and patch-work quilts had an honored place in every home, and when the hands of little children helped to make them, there lived a king and a queen whom every one in the kingdom loved; but even more than they loved the king and queen themselves, the children loved the little golden-haired princess. The kingdom was not large, so that the little princess often rode through the villages and thus came to know the children by name. She laughed merrily as she watched them at play and wished that she might join them in their games, but this she could never do because one day she would be their queen. The children brought her flowers from the fields and the smoothest pebbles from the brook and sang their loveliest songs as she rode away.

One day there came a messenger through the village with sad, sad news. The little princess had been stricken with a dreadful illness and she could not leave her bed. The court physician said that she might live many years, but that only a wonderful gift of love could ever make her well. The people of the kingdom sent their most precious treasures; the children wove flowers into garlands and sent them to the palace, but the days went by and the princess grew no better.

Now the time for the princess' birthday was drawing near. Always before, this had been a day of great rejoicing and festivity, but on this day the children were to come to the palace very quietly, leave their gifts and go away. Then the queen thought of something very beautiful. "The love of the

children may make the princess well," she thought. "They shall make her a patch-work quilt to show their love and it shall be their birthday gift to her."

So once again the messenger rode through the kingdom and this time he carried a patch of silk to every child. The patches were of varied shapes and many colors, and each child was to embroider her name on her patch. How happily they worked day after day because of their love for the princess!

Some of the children lived in very grand homes and some in tiny cottages; some had teachers to show them beautiful stitches and others had no one to show them how, but all loved the princess and were glad to show their love.

One day as Alice (which really means princess, you know) was working on her patch, she thought, "I must make my patch very beautiful, indeed, because my name means princess." Her patch was small and square, and as blue as the bachelor buttons that grew in her grandmother's garden. Alice lived in the cottage with her grandmother who was crippled with rheumatism. So many times she had to drop her patch to answer her grandmother's call that the thread knotted again and again. Sometimes the little patch fell in the dust and lay unnoticed until she returned. But always she brushed off the dust, tied the broken threads and made it look as well as possible, singing as she worked.

One day she went on an errand to the great house on the hill. As she passed by the rose-covered arbor she saw a girl about her own age who was working on a patch for the princess' quilt. It was much larger than her own and the stitches were very, very beautiful. As Alice went home, she wished her patch might have been larger, for her name would have looked so much better on a large patch. Another day, as she went to the well for water, she saw the girl next door embroidering a patch of the loveliest crimson imaginable. The little blue patch looked smaller and even less bright as she took it up again. "How I would love to work on crimson!" Alice thought. Then

she smoothed the little blue patch tenderly. "I'll make you as beautiful as I can," she said, "and the princess shall know how much I love her." Just then her grandmother called and once again she had to lay the patch aside, nor was she able to return to it all that day.

Thus the days went by until three days before the princess' birthday. Alice had worked many nights by candle light, because she had so little time through the day. Then came the king's messenger to gather up the patches. As he called through the streets, "Children, bring your patches," Alice was suddenly filled with shame as she looked at the little blue patch which she had finished the night before. It looked so small and dull and the stitches were so poor.

She remembered the wonderful stitches which she had seen on the large patch and the brightness of the crimson one, and she thought, "It is not lovely enough for the princess' quilt and it is so small it will never be missed." So she hid it in her cedar chest. When again the messenger passed by, Alice hid, too, and quietly wept as she thought of her poor little patch of blue.

Early on the morning of the princess' birthday, the children gathered flowers even before the dew had left them and made wreathes and garlands. The sun shone brightly and the children sang as they passed by on their way to the palace. Alice stood at the window of the tiny cottage and gazed sorrowfully at the passing throng of children. Her grandmother was so ill that day that she could not even go to the palace. Even then she longed to rush out and send her patch, but when she thought of the crimson one, she could not.

Afterward Alice heard that the princess loved the beautiful quilt, but that she could not get well, for she was grieving over a missing patch, small and square, which was needed to complete the quilt. Day by day, the little princess seemed to grow

worse, so early one morning when her grandmother was feeling well enough to be left alone, Alice slipped away with the blue patch in her apron pocket. Through the shade of the wood, along the dusty road, across the fields, on and on she went. The sun grew hotter every moment until her face was scorched. The dust filled her eyes. It was long past noon when the weary little figure reached the palace gate. Here she was refused admission until she showed the blue patch, whereupon the guard sent for one of the queen's ladies-in-waiting who led her to the princess.

The princess lay on her couch and over her was spread the wonderful quilt with every patch in place but one. The colors blended into one marvelous harmony, but in the very center of the quilt was a hole, small and square.

"Alice," said the princess stretching out her hand, "I knew you would come. I missed your name from among them, so I knew you had the missing patch. Why did you not come before?"

Alice hung her head. "I didn't think mine was as beautiful as the others," she said.

"But see," laughed the princess as she placed the blue patch in the open space, "it is more beautiful than all the rest. In my dream I saw you always helping your grandmother and trying to make the blue patch beautiful in spite of difficulties. It made me sad to have you hold back the best you had to give,—for love and service freely given are precious like gold." And as Alice looked she gasped with surprise; for on the blue patch she saw her name embroidered in gold and underneath were the words, "A Princess."

From that day the princess grew better until once again she rode through the villages while the children laughed more happily than ever before. It was whispered among them that, of all the children, the princess loved Alice best. They loved her too, and were glad.

Grace Hoadley Dodge*

"Who Dreams Shall Live."

"Thoughtful people, looking back across the centuries, and trying to see who are worthy to be counted greatest, would at once give the obvious answer that they are those who have discerned, more clearly than others, God's purposes for mankind, and then have had the strength to let action and example follow the vision."

"Our debt is great to any who have pointed the way, whether they were prophets, priests, or kings, poets, soldiers, artists, or philosophers. They are the ones who say, 'This is the way! walk ye in it.' Our debt is greater to those who have seen the will of God and then fearlessly and at all cost have gone forth to do it. These enter the City of God among those of whom it is said, 'They remembered his commandments to do them.' This simple truth is the foundation of Christianity Judged by this searching standard, Grace Hoadley Dodge is one of the foremost of his followers. Others have done great things on segments of the circle of life. She, more than any woman of the nation, saw life steadily and saw it whole, and has left behind the greatest legacy of example and achievement."

Grace H. Dodge began very early to walk the Way of Friendly Hearts. A girl just out of school, she claimed as friends all other girls and poured out her friendship in most abundant measure to those who needed her most. She was a very young woman when she began to try to understand and to help solve the problems of the girl in industry. Because it was impossible for her to work in an impersonal way, she

*The material for this story of the life of Miss Grace H. Dodge has been arranged from articles which were written by Mrs. Robert E. Spger and Miss Margaret E. Burton, and were published in the May 1921 Association Monthly.

The Bureau for Work with Younger Girls is grateful for permission to reprint this material so that many Girl Reserves will have opportunity to know the beauty of her life.

Miss Dodge was born in 1856, in New York City, and died December 25, 1914

became their friend and gathered a group of them into a "Club for Working Girls," which met with her each week.

Nor did her interest stop there but it followed these club members and friends of hers when they married and went into their own homes. "The Domestic Circle" was formed for these married girls and it still continues its active work. But it needed no organization to keep these women close to their friend; no girl who had known her friendship could drift away from her. "What did she really do for you?" some one asked a woman who had come into the club twenty years before. "She made me," she answered. "Everything that I am is due to her," these friends of Miss Dodge often say. More than five thousand girls have been members of these clubs since Miss Dodge started them thirty-five years ago.

Recognition of the needs of this great group of girls and women meant in the life of Grace H. Dodge untiring effort to meet the need and so there came into existence an association or a group of women who believed with her that the use of hands should be taught as well as the use of minds. Thus was started a system of industrial education which has become widespread to-day. The training of teachers who could do this work adequately was the next step and she took it. When Teachers' College became an established fact she was able to say to a friend when they passed the buildings of this great school: "I dreamed that."

Another college there was, thousands of miles away, but no less close to the heart of Miss Dodge—The American College for Girls in Constantinople. Miss Dodge accepted membership on an advisory committee of this college in 1904, later she became a trustee, then vice president of the Board of Trustees, and from April 1910, until the time of her death, she served as President of the Board. These were trying days for the college, for there were four wars in which Turkey was involved and also a revolution. Steady growth both in equipment and in the number of students marked the period of her service.

For eight years, Miss Dodge loved young women through the Young Women's Christian Association. As President of the National Board of the Young Women's Christian Associations of the United States, she poured the richness of her life into the lives of city girls and country girls, high school girls and college girls, immigrant girls and Indian girls, colored girls and girls from far away countries of Asia and Europe. It is literal truth to say that there was no young woman anywhere who was beyond the bounds of Miss Dodge's interest. She was the friend of every girl from the Orient who had come to study in an American college. Those of them who lived near her knew well what a gracious hostess she was and those in colleges farther away were sure of her Christmas greeting each year.

It would be impossible even to name all the causes to which Miss Dodge gave herself. "She was consulted about every philanthropy in New York," says one of her friends, "and had a guiding hand in many national and international movements." The Working Girls' Clubs, the Girls' Athletic League, the Public School Board, Teachers' College, the National Travelers' Aid Society, the Woman's Municipal League, the American Hygiene Association, the Young Women's Christian Association, the World's Student Christian Federation, the American College for Girls in Constantinople, the Educational Commission of the Edinburgh Ecumenical Conference—such a list as this is far from being a complete record of the causes which claimed Miss Dodge, but serves simply to suggest the direction in which her deepest interests lay. There is much variety in the work of these different organizations, but all are alike in that the fundamental reason for the existence of each one of them is to bring, in one way or another, more abundant life.

And it was for this that Miss Dodge lived. All that she had, all that she was, were dedicated to this purpose. She dedicated her time to it. "Who within our acquaintance so rigidly economized and so wisely utilized this great talent?" says one who worked with her. Few women, even among her

working girl friends, were such hard workers as Miss Dodge, or had as little time to themselves. "Here was one who had no time to waste upon herself," says one who watched her life understandingly. "The need of a world" constrained her, and she could not waste time in which she might be serving. Yet she never seemed hurried. Every hour of every day was carefully planned in advance that each might be used to the greatest advantage; every appointment was so carefully kept that her promptness was proverbial, and none can remember that she was ever even a little late for anything.

She dedicated her mind to the meeting of human needs. Miss Dodge had wealth, but she might have had far greater wealth had she given her attention to business interests, for she had unusual business acumen. It is doubtful whether such an idea ever occurred to her; her whole thought was service, and the whole strength of her mind was devoted to the needs and problems of those she sought to serve. For their sakes she kept her mind big and free from prejudice. "Her great work," some one has said, "was not only great because she brought to it abundant means and great business energy, but it was great because she came to everything with an absolutely open mind." And it was a mind which thought deeply and fearlessly and far. It was not enough for her to look ahead five years or ten; she took, it has been said, "the hundred year view."

Few people are as careful in the use of money as was Miss Dodge. It did not take her long to decide to give many thousands to promote a cause which would make life richer for others, but she did not expend even a small sum for her own use until careful thought had convinced her that it was a real necessity. And gifts, big and little, to a great movement or to a person, went with the simple words, "From a Friend."

Once a guest from a far-away land of bitter poverty was troubled because of the money expended in making Miss Dodge's homes in New York and Riverdale the places of beauty and

comfort that they are. But before she went away she understood, for she had seen the way in which Miss Dodge's homes were used. There were many large gatherings in both homes, meetings and conferences, dinners and luncheons and week-end gatherings innumerable, none of them purposeless, all of them for the sake of helping. It would be interesting to have a list of the organizations which had their origin at 262 Madison Avenue. But Miss Dodge loved most to use her home to rest and refresh and cheer. It was always open-doored to all who had need of anything which she could give. Few people have been so busy; few have been so absolutely accessible.

"Her visitors," a friend says, "were young artists seeking engagements, brides who wanted her recommendation before opening a household charge account, invalids who wanted a change of climate, self-supporting women who had lent their savings on poor security, heiresses who wanted advice about charitable donations, lawyers who were drawing up their client's wills, girls who wanted her to meet their fiancés, early schoolmates who loved to be in the mere presence of this unselfish worker, representatives of ill-conceived or immature projects, people with letters, salaried co-workers in the different movements who forgot the official tie and loved the personal acquaintance. She saw them all and thanked them for coming. She shared her experiences and gave them courage to do the next thing."

After all, Miss Dodge's best gift to each of the host who claimed her as a friend was—herself. She could not have been impersonal. Although writing was very painful because of a form of writer's cramp from which she suffered for years, she wrote hundreds of notes by hand that she might give herself more completely in them. Her service through letters was unceasing. Every Monday morning for twenty years at the door of a little home where one of her "girls" lived, the postman stopped with a friendly message from Miss Dodge. Another one of these girls had had her weekly note for thirty years.

Several of them treasure warm afghans which Miss Dodge had found time to crochet during the full years when an invalid mother claimed her thought and care. She who ever carried the burden of great organizations on her mind always had time for "the little kindnesses which most leave undone or despise." If she thought some one in a meeting which she was attending looked tired, the weary one found a carriage at the door to take her home. Her own automobile was busy during such meetings taking an invalid or a group of children for an airing. Children were a never-failing source of delight to her. All the babies in her own family and the families of her friends crept into her great warm heart and found it one of the coziest, sunshiniest nooks in the big strange world into which they had come.

Few people have given as lavishly as did Miss Dodge; and few have been so unconscious of the greatness and the value of their gifts. She who faced tremendous tasks with magnificent courage often gave very timidly. She had a deep and genuine humility which made her shrink from any kind of publicity or acclaim, and which made her as some one has said, "The most prominent, least known woman in America." She was, as one who watched her pilgrimage with understanding eyes put it, "of that company who in a strong light shrink aside, yet walk in a radiance all their own, their faces alight with the serenity we call divine, the plainest countenance among them beautiful by inward peace. Of all who come into the observer's view none are as fettered as these, none as little free to go their own way, to live their lives at ease apart. Not if great riches be theirs can they roam whereso'er they wish to spend themselves as they please, for their hearts are no longer theirs, nor even their hands; the first they have given away to all mankind; the second serve others, but them no longer. In their souls there has been kindled 'the passionate pity for the joyless'; for them the purest visions of youth have not faded nor altered."

Such a one was Grace H. Dodge. Her life was like a house with many mansions, and many weary found in her a rest.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build
To Life's ennoblement and his high ministry.

—John Oxenham.

POSTURE.

Ode to Posture:

Good Posture is an asset
Which very few possess;
Sad to relate, the favored ones
Seem to be growing less.
We see the folks around us
All slumped down in a heap,
And the way that people navigate
Is enough to make you weep.
Some elevate their shoulders,
Some hollow in their backs,
Some stiffen up their muscles,
And some just plain relax.
The one who walks with grace and poise
Is a spectacle so rare,
That even down on gay Broadway
The people turn and stare.
If you would cut a figure
In business, sport, or school,
Just mind the posture precepts,
Obey the Posture rule.
Don't thrust your head out turtlewise,
Don't hunch your shoulders so;
Don't sag, and drag yourself around;
No style to that, you know.
Get uplift in your bearing,
And strength and spring and vim ;

No matter what your worries,
To slouch won't alter them.
Just square your shoulders to the world,
You're not the sort to quit,
"It isn't the load that breaks us down,
Its the way we carry it."

Used by the kind permission of Miss Lillian C. Drew, Central Branch,
Y. W. C. A., New York City.

PROMOTION CEREMONY FOR USE WITH GIRL RESERVES.

The following outline of a promotion ceremony is suggested because it seems very desirable that the close of each school year should mark not only a graduation from one class to another in school, but the same achievement in regular club work among the several Association groups. It will need to be adapted because, in many communities, the High School Girl Reserves may not pass into membership in an Alumnae Club, when they have finished their school work.

Producing notes:

(There are three speaking parts; one is taken by the girls' work secretary or an adviser, one by a member of the alumnae club and one by the president of the high school Girl Reserves. The members of the alumnae club enter from rear of the stage and come forward two abreast; they turn to their right, and form a group at the left of the stage, along one side of a square which has been marked out for their guidance. The high school Girl Reserves enter from the rear of the stage and turn to their left; they form a group along the other side of the square. The members of the freshman company of the Girl Reserve enter and take their position along the third side of the square, facing the audience. Immediately behind them are the members of the eighth grade corps. The secretary or adviser enters and comes to the left side of the stage with her profile to the audience; as she speaks, the Senior girls of the high school Girl Reserves step to the front of their group to receive her message.)

Secretary:

"Seniors of the high school Girl Reserve Club, you have come to the end of your high school club life. As you go from us, we, who have led you, rejoice to lead you further into a place in the Alumnae Club. Carry with you as you go to this wider field of service, the splendid spirit that has been yours in the years that are now done."

Member of Alumnae club:

(Coming forward to meet high school girls). "We welcome you gladly into the fellowship of the alumnae club and pledge ourselves to try to make its purpose a motive power in your life." (The high school seniors move over and stand with alumnae girls.) (The president shakes hands with each senior.)

Secretary:

"Members of freshman Girl Reserves, you are about to enter the sophomore class in high school and must therefore leave your freshman Girl Reserve Company, but you leave it only to step into a bigger life in the membership of the high school Girl Reserve Club. Take with you the enthusiasm of your freshman days, the high ideals of your Girl Reserve Company, and a sincere desire to give to the club you are entering all that each has of loyalty and service."

President of Friendship Club:

(Coming forward to meet the Girl Reserves). "We welcome you gladly into the friendship of our club, and shall try to make all of its pleasures and service yours." (The freshman Girl Reserves step over and stand with high school club; the President shakes hands with each girl.)

Secretary:

Eighth grade girls of Company —, —Girl Reserves, you are about to enter high school. Your happy Company — days will give way to happier days as members of Company —, in your freshman year. Hold high the Banner of Company —, live up to its traditions, and add to it honors, remem-

bering always in all things, "to find and give the best." (Eighth grade girls step over and stand in the place where the freshman company did stand.)

Secretary:

"And for you all I wish joy at the close of this year's work; may you go forward under your common sign, the Triangle of Blue—to finer and better things in the year that is to come, faithfully to minister through body, mind and spirit the many gifts from the Father of us all."

All Sing the Hymn of the Lights.

STANDARDS FOR CLUB GIRLS.

Report of the Findings Committee.

We as a group of high school girls recognize our influence over younger girls in our schools as well as girls in the eighth grade, and also realize that it is our responsibility to raise the standards between boys and girls,—therefore your committee recommends that the girls of the conference go on record as standing for the following resolutions and trying as Y. W. C.

A. clubs to promote them.

1. That we strive to increase friendliness between girls and lessen the clique spirit.

2. That we exert our influence to discourage undue freedom between boys and girls.

3. That we stand for good taste in the matter of clothes, simplicity in school dress and the combing of hair, and that we will not wear extreme evening dress.

4. That we campaign against use of rouge and artificial eyebrows.

5. That we refuse to take part in the wrong kind of dancing and will learn how to organize other forms of recreation.

6. That we express our friendly interest as American girls in the girls of some mission school by sending a box to the school.

A Measuring Rod for High School Clubs.

- I. Make the purpose of the club, the purpose of each member.
 - a. Regular, live Cabinet and Committee meetings that accomplish something.
 - b. Every member doing at least one interesting "job" for the club this year.
- II. Think out "all round" meetings that count, those that provide for the physical, social, mental and spiritual development of every member. Put on meetings which are "different"—those that are dramatic, discussional, inspirational (latter to include Installation and Recognition Services).
- III. Be Thrifty.
 - a. A club budget and carefully kept expense accounts.
 - b. Stewardship of both time and money assigned to each member (as a vital responsibility).
 - c. Some participation in Government Thrift Campaign.
- IV. Build for Health.
 - a. Incorporating in program through discussions debates, exhibits or team organization the necessity of good health habits.
- V. Make the Bible Real.
 - a. Voluntary study classes of a few weeks' duration, or
 - b. Short special series of club meetings that show what the Bible really is.
- VI. Put your ideals for Christian Citizenship into action in at least two ways.
 - a. Constructive service for community and school.
 - b. Supporting the "other girls" of the Young Women's Christian Associations in America and other countries by shouldering definite financial responsibility.

A Suggested Code for High School Girl Reserves.

This is only an outline and clubs using it for a model will desire to amplify it.

1. Cheating in Examinations.

a. That as cheating in examinations is contrary to the Girl Reserve purpose and code, no girl can continue in good standing in a Girl Reserve corps or company or club and cheat in examinations in High School.

b. Each Girl Reserve is on her honor and if she breaks this honor system she is expected to report the same to the Staff Representative of her corps. If she does not report, the corps will take action in the matter.

2. Loyal to All School Organizations.

a. That we live up to the simple form of dress such as serge, gingham, middies, etc.

b. That silk hose and extreme heels are not forms of simple dressing.

3. Dancing.

a. That Girl Reserves do not dance cheek to cheek or in any other objectionable position.

b. That we attempt to carry out this standard in all our social dancing.

4. Attitude toward Boys.

a. That we as Girl Reserves, maintain a wholesome attitude at all times in our associations with boys, in regard to such matters as chaperonage of groups, motor driving, dances, picnics, etc., conduct on the street and public places.

5. Conduct in Public Places.

(Public places mean the confectionery stores, the street, library and similar places.)

a. Nothing should be done to attract attention such as loud laughter and loud talking.

Three Standards for Money Raising.

Do the means you use to make money come up to these tests:

Y. W. C. A. money making events—

1. Should make a real contribution to the social life of the school or community.

2. Should help to train more girls in constructive Y. W. C. A. work.
3. Should dignify the Y. W. C. A. rather than cheapen it.

No matter how early or late the spring is every year, still the spirit of camp is in the air. It is quite the thing to begin saving money for the coming vacation, and sometimes attractive stamp folders have been provided, each to hold six dollars worth of five-cent stamps. The fold is four fold, and the fourth part, which is torn off and kept on file, bears the purchaser's signature and on one side small spaces where the purchase of every stamp may be recorded. Such fun it is to watch the little Blue Triangles printed on each stamp, spread over the surface of that folder.

SUMMER PROGRAMS.

Summer offers an infinite number of possibilities for a continued piece of constructive work with girls. Heat, general lassitude and summer vacation do not change the nature of a girl; she is, as always, a reservoir of desires and longings—but the need for careful planning is greater than ever.

It is possible, in communities where Girl Reserve work is developed in a large number of centers, to group the girls by communities and to have arranged for each community group every week tennis, swimming, baseball, hiking and other outdoor activities. Each community will "run off" its finals and the first rank girls from each community can be entered in the "Big Finals."

Parks and playgrounds may be made the centers for games, field meets, picnics and imaginary trips. Rocks, trees, small lakes and streams become, by the magic power of imagination, the marvels and beauties in a landscape such as is offered by a Niagara Falls or a Glacier Park.

Suggested List of Summer Honors.

Because it has seemed best to have the summer program distinctly different from the winter one, it has been decided to

include in this Manual a list of honors peculiarly adapted to summer work. This list of honors is in no sense a required list, but if desired may be used by any local group during the summer months, presumably July first to October first.

Since these honors are not a part of the regular list found elsewhere in the Manual and perhaps will not be used by all secretaries and advisers, it is further suggested that a special award be given to girls who earn fifty honors. This award is a small tree, conventionally designed. It is to be made locally. Green felt or some other suitable material should be used. It may be worn on the sleeve of a middy blouse or placed upon the armband if desired. Designs for the tree could be made by the girls in their art work at school.

This award may be explained by the following symbolism:

A tree typifies the beauty and spirit of the out-of-doors. As it stretches ever upward, so shall the corps or company members seek for that which is finest and best in their work and play through the summer days. As the strength of a tree comes from its roots, deeply embedded in Mother Earth, so does the work already done as companies and corps, prepare their members for keen enjoyment of the summer play-time, and make them more ready and able to find a still greater joy in their work when the autumn comes.

Joyce Kilmer's poem, "Trees," may be used by an adviser to interpret the beauty of trees.

TREES.

By Joyce Kilmer.

I think that I shall never see
A poem lovely as a tree;

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

HONOR LIST.

Each honor counts for one point unless otherwise specified. Local birds, flowers, etc., may be substituted for the ones suggested here if desired. Fifty of these honors must be won to secure the award.

1. Memorize "Trees" by Joyce Kilmer (2 honors).
2. Memorize "Ballad of The Trees and the Master" by Sydney Lanier (2 honors).
3. Read "The Golden Windows" by Laura E. Richards (2 honors).
4. Learn to tell the story of "The Shet-Up Posy" from Story-Tell Lib. by Annie Trumbull Slosson (2 honors).
5. Read the story of "The First Christmas Tree" in "A Little Book of Profitable Tales" by Eugene Field.
6. Learn to tell the story, "The Patch of Blue" by Alice G. Moore.
7. Read "The Land of the Blue Flower" by Frances Hodgson Burnett.
8. Learn and understand the poem. "In Flanders Fields, the Poppies Grow" by John McCrae (2 honors).
9. Read "Melody" by Laura E. Richards.
10. Read "Patsy" by Kate Douglas Wiggin.
11. Read "Amarilly of Clothesline Alley" by Belle Kanaris Maniates.
12. Read "Water Babies" by Charles Kingsley.
13. Read "Helen's Babies" by John Habberton.
14. Know the difference between a squirrel and chipmunk and how they build their houses.

15. With what does a prairie dog live?
16. "Why does a rabbit put his hind feet down ahead of his front ones"?
17. How does a mole make his house?
18. Read "Freckles" by Gene Stratton Porter.
19. Read "The Girl of the Limberlost" by Gene Stratton Porter.
20. Why are locusts called a pest?
21. Make a collection of ten butterflies and mount them.
22. Write an imaginary nature story, not more than two hundred words (5 honors).
23. Be able to identify five new birds by their calls.
24. Tell how the robin, the swallow, the oriole and the meadow lark build their nests. Draw pictures of the nests (4 honors).
25. Name one bird that does not build its own nest but uses other birds' homes. Name one bird that destroys the nests of other birds.
26. What trees in your vicinity are used in the making of furniture and which for fuel?
27. Write a true or imaginary story of a great redwood tree.
28. What is meant by conservation of our national forests?
29. How does Uncle Sam guard his forests?
30. Tell the story of a pearl.
31. What is a sea anemone and where does it grow?
32. Learn to play either tennis, croquet or learn how to swim (3 honors for each or 10 honors for all three).
33. Describe the shearing and marketing of wool.
34. Distinguish between poison ivy and other varieties and describe the effects of the former. Know a remedy (3 honors).
35. Describe four varieties of ferns and make a fernery in your yard (1 honor for description, 5 if fernery is also made).

36. Make a fir-balsam, pine or milkweed pillow.
37. Find in the woods or meadows a Jack-in-the-pulpit, an Indian pipe, a purple flag, a sand violet, and a fringed gentian.
38. Find five different kinds of golden rod.
39. What is a boll weevil?
40. Tell how cotton grows and is marketed.
41. What is the difference between cane and beet sugar?
42. Describe the blossom of the sugar cane.
43. Tell the story of a grain of corn—how it grows.
44. How do pine apples grow? (1 honor). Where do they grow? (1 honor).
45. Visit an ice-cream factory and tell how ice-cream is made.
46. What does pasteurization mean?
47. If you live in a city, tell the story of a "block party." What is its value to the neighborhood?
48. Name the parks in your city. How many have you visited?
49. Play three hours a week for four weeks at one of the city playgrounds.
50. For one month take care to observe the traffic rules in driving an automobile.
51. Serve iced tea or lemonade at the Young Womens Christian Association or at a Community Center some afternoon to any guests in the building.
52. Carry flowers once a week for four weeks to some shut-in or hospital.
53. Help your corps or company to earn enough money by having a country fair, a pageant or an ice-cream social to support a French or Belgian or Near East orphan (10 honors).
54. Sleep in the open air under canvas (if impossible to leave home, use your back yard) for fourteen nights.
55. Make an out-door stove and cook a meal or roast apples and potatoes (5 honors).

56. Learn to wind the May-pole.
57. Do the family mending and darning for two weeks (5 honors).
58. Sweep the front porch or the door step every day for two weeks.
59. Swat twenty-five flies a day for two weeks.
60. Know the care of milk and milk-bottles in hot weather.

This honor list is under three headings: Service, Outdoor Lore, Story Book Lore, thus carrying out the idea of S. O. S., one of the principles of the grade school program.

Service:

1. Keep fresh flowers in the dining room for one week (1 point).
2. Plant a flower garden with at least three kinds of annuals in it and care for the garden for one month (5 points).
3. Get someone else to plant three kinds of annuals.
4. Write a club song and a club cheer (3 points).
5. Keep in good health all through the summer. (This means the right proportion of sleep, exercise, food, work and play.) (5 points).
6. Do garden or farmerette work (3 points for each fifteen hours).
7. Can four jars of vegetables. (This may be done by "cold pack" method.)
8. Can eight jars of fruit (1 point for each can).
9. Can four glasses of conserve or four jars of relish of some kind (1 point for each kind).
10. Carry a delicacy to some shut-in or a person in a hospital (1 point).

Outdoor Lore—Nature:

1. Make a collection of the following, carefully pressed, mounted and labeled:
 - (a) wild flowers (1 point for 10 kinds).

- (b) leaves of trees (1 point for 10 kinds).
(c) ferns (1 point for 5 kinds).
2. Make a collection of ten butterflies or moths, and mount them (5 points).
 3. Make a list of birds seen, giving date and place (3 points for 10 kinds).
 4. Draw as graphically as possible a picture of how the robin, the swallow the oriole, the meadow lark, and the ovenbird build their nests (5 points).
 5. Distinguish between poison ivy and other varieties of ivy, and describe the effects of the former. Know a remedy (3 points).
 6. Name the parks of your community giving the location and telling the parks which you have visited (1 point) or name nearby places suitable for picnics.
 7. Destroy 100 cocoons of the tussock or gypsy moth (1 point).
 8. Know the different members of the swallow family (3 points).
 9. Know the different members of the blackbird family (3 points).
 10. Know the different members of the thrush family (3 points).
 11. Know the different members of the woodpecker family (3 points).
 12. Know the different members of the vireo family (3 points).
 13. Know the different members of the fly catching family (3 points).
 14. How did the cow bird get its name?
 15. Name the different kinds of crabs (1 point).
 16. How do crabs see? (1 point).
 17. How is the shell of a crab different from that of a oyster? (3 points).

How often does a crab get a new shell?

18. If you are near a beach pick up on the beach ten common shells and identify them (2 points).
19. Do those of us who live inland derive any benefit from such shells? Have they any connection with any kind of food products? From what are buttons made sometimes? (1 point for each).
20. Know how to start seeds in flat boxes (2 points).
21. Know how to transplant seedlings and do it (3 points).
22. Tell in club meetings the best way to cover up a back-yard fence (3 points).
23. Plan a summer garden of annuals with things in bloom from June to September. Plan with reference to color also (5 points).
24. Make a list of trees alphabetically, as ash, beach, etc. (3 points).
25. Build a good bonfire with material found out of doors (3 points).
26. Build a fire in the rain with material found out of doors. See Woodcraft League Manual for Girls (3 points).
27. Light fire without matches (1 point).
28. Make two different supports for a pail over an open fire (3 points).
29. Make two different supports for a pan over an open fire (3 points).

Outdoor Lore—Sports.

30. Ride horseback (in correct form) thirty miles in two weeks (1 point).
31. Play tennis or a similar game not less than ten hours in ten days (1 point).
32. Swim one-fourth mile (1 point).
33. Swim one-half mile (1 point).

34. Swim one mile (2 points).
35. Swim on back five minutes (1 point).
36. Swim under water forty-five feet (1 point).
37. Breathe rhythmically 25 times when over depth in water (2 points).
38. Know the following standard strokes (1 point for each):

Breast.

Australian Crawl.

Single overhand.

Double overhand.

Side.

39. Hike fifty miles on schedule hikes (5 points).
40. Spend one week at camp.
41. Learn to follow a trail in the open, using trail signs.

Story Book Lore:

1. Read any of the following books or others which meet approval of Girls' Work Secretary (1 point):
 - (a) The Golden Windows—Laura E. Richards.
 - (b) The First Christmas Tree—Eugene Field.
 - (c) The Land of the Blue Flower—Frances H. Burnett.
 - (d) Melody—Laura E. Richards.
 - (e) Patsy—Kate Douglas Wiggin.
 - (f) Amarilly of Clothesline Alley—Belle K. Maniates.
 - (g) Waterbabies—Charles Kingsley.
2. Memorize and understand any of the following (1 point for each):
 - (a) God of the Open Air—Henry Van Dyke.
 - (b) Book Friends—Ethel R. Peyser.
 - (c) Song for a Little House—Christopher Morley.
 - (d) Life Came to Me To-day.

SONG FOR A LITTLE HOUSE.*

By Christopher Morley.

I'm glad our house is a little house,
Not too tall nor too wide.
I'm glad the hovering butterflies
Feel free to come inside.
Our little house is a friendly house;
It is not shy or vain;
It gossips with the talking trees,
And makes friends with the rain.
And quick leaves cast a shimmer of green
Against our whiter walls,
And in the phlox the courteous bees
Are paying duty calls.

LIFE CAME TO ME TO-DAY.

This I entreat:

Flow in my hands, inform my lagging feet.
Shine in mine eyes, and smile upon my lips.
Oh, lift my spirit's flames from dull eclipse
And sing within my heart, that I may be
Life, in my turn, for those who look to me.

Any good nature book will give the necessary information on birds, trees, flowers, etc.

THE TALENT LIST.

Some High School Clubs, where the membership is very large, have found that the program committee is very much aided by the "Talent List." It is nothing more than a record of the things which each girl does particularly well. Such a list is invaluable when a committee is engaged in the somewhat difficult task of having a club which is 100 per cent strong in having every member share in the club's work, play, worship and service.

* Used by permission of author and publishers, George H. Doran & Co., New York City.

THRIFT.

* Earning, Saving, Spending.

- (A) How may a girl learn thrift in the home?
- (B) How early does a girl acquire habits of thrift? Would you have a girl keep a personal expense account; if so, at what age would you begin?
- (C) Is it desirable to make a girl's allowance cover all her personal expense, including clothes; if so, at what age?
- (D) How would you determine how much spending money a girl should have?
- (E) Should a girl be paid in cash for all the duties around her home and secure her entire spending money in this way?
- (F) Should a girl be required to tell what becomes of her own spending money, or should she be allowed to spend this without direction?
- (G) At what age should a girl begin to have a personal bank account?
- (H) Is it possible for the home to be so strict about money matters that the girl becomes a natural spendthrift as reaction when she gets away from home influence?

Supplementary Material.

This material is included with the hope that it will be suggestive in its content, pointing the way to other material which program committees may prepare to fit their own community needs:

* The following questions were asked and answered in the January (1921) number of "American Youth" by Leo Day Woodworth, and are used by the kind permission of the Editor. "American Youth" is a magazine devoted to the Christian leadership of boys. It is published by the International Committee of the Young Men's Christian Association, 347 Madison Avenue, New York City. Price \$2.00 per year. The word "girl" has been substituted for the word "boy" and it is hoped that the questions will be helpful in the presentation of thrift.

W. S. S. stood for War Savings Stamps, not for "Whoopee—spend some more."

Essential features for a thrift program:

1. Have a worthy aim to be attained by thrift.
2. Have and follow a plan for saving which includes: earning, elimination of waste and extravagance and wise buying.
3. Make a budget and keep a personal expense account.
4. Have and follow a systematic plan of investing your savings.
5. Study and practice thrift as one of the duties of a good citizen.

MY TRUST FUND.

(A suggested outline for use by advisers and girls).

Aim.

To help girls from the attitude of "mine, to do what I like with," towards the Christian attitude of "given me by my heavenly Father to use," as applied specifically this time to money, but to be carried on by the adviser in its application to special talents and, if wise, to choice of a vocation.

1. Start by having one girl write on the blackboard, as other girls suggest them, all the things a girl calls "hers" (or give out pencils and paper and have each girl make her own list, limiting the time to one minute).

Ask the girl to:

Check those for which you care most.

Add others that you and other people "own" together.

(Note: Lead the girls to broaden out in their thinking to include not only possessions like clothes, but chances for fun and school; also the things a group owns in common, from basketball equipment to subways, etc.

2. Take some one thing that is yours—like your new party frock. How many people helped to give it to you? (Trace

the silk back to Japan, perhaps, and through the making of it to the girls.) How far have I a right to "do what I like" with something that is given me by others? Does paying money for it make it all right?

3. When a club wants to spend money whom do they elect to do it for them? What rules does an honorable treasurer follow in spending money. (Here tell the girls, if they do not know, about some trust fund like the Carnegie Foundation and how the money must be spent for a stated purpose.)

4. Of what funds am I treasurer?

Who gives the money for the schools?

(Have some girl ready to report how much it costs the state for each high school girl each year).

How much does it cost for my food and clothes and fun? (Use average budgets.)

What am I doing toward my share of another's life?

All these are part of my trust funds. What is the purpose for which they are to be spent. (Try to get the girls to gather up in their own words, the details into one purpose like "growing to be Christian citizens.")

How shall I plan as an honorable treasurer to use my spending money and other trust funds?

WEEK-END HOUSE PARTY FOR ADVISERS TO PLAN THE YEAR'S WORK.

A Program for an Adviser's House Party.

The Adviser's House Party, like the Council or Cabinet Training Course, offers the opportunity to set before old and new advisers the tentative plans for a year's work. Such a house party may occur either in the spring or early in the fall or if it seems desirable, there might be two of these group meetings. Each should consider plans for a full year of work. A spring house party should include plans for summer programs.

Theme—"On the Trail."

Saturday.

10:30 The Widening Horizon—Scope of the Year's Work.

11:00 Sign Posts—special emphases.

12:30 Rest on the Trail.

1:00 Lunch.

2:00 Paraphernalia for the climb.

Adviser's tools.

Typical programs.

Building a project.

Organization of groups.

4:00 Zig Zags.

Advisers' meetings.

Advisers' reports.

Advisers' notebooks.

Books.

4:30 Side trips.

In the surf or hike.

5:30 Bacon bat.

6:30 Around the camp fire.

Discussion about good stories to tell to girls.

Sunday.

9:00 Breakfast.

10:30 The Mountain Peak—The Worth Whileness of the Work.

1:00 Dinner.

2:00 One Last Look.

"WOMEN OF THE BIBLE AND WOMEN TO-DAY."

Introduction.

Strictly speaking there is no such thing as a modern woman. Certain traits and types have been known among women since history began to be written. It is true that in each age some one type has been most prominent and that type has always been called "the new woman." But the qualities which we most

admire in women have persisted from age to age and (this afternoon) we are to see how the women of the Bible, the women of ancient Israel prove this statement.

1. Sarah.

We in America are proud of our pioneers, the Pilgrim Fathers, the men who pushed our frontiers westward against great odds, the missionaries who have gone out into the hardest places to spread the knowledge of God. We should be equally proud of the women who went with them, the wives who faced any hardship to make a home in the wilderness for the men they loved. So it was with Sarah, the wife of Abraham. When her husband heard a call into a new and unknown country she went with him to make a home wherever he pitched his tent.

Sarah the Steadfast Wife of a Pioneer.

Tableau—Sarah kneading bread in front of Arabian tent.

Bible Reading—Genesis 12:1, 5, 3. Genesis 18: 1, 2, 6.

2. Rebekah.

We all recognize at least three ways in which a girl may meet a man. There is the shy and self-conscious attitude which tends to shut out the possibilities of a natural friendship because the girl does not meet it half way. There is the overbold attitude of the girl flirt which cheapens and degrades any relationship. But we all know and love the friendly girl, the good comrade, who by her kindness and courtesy to all is ready for friendship and for something deeper if God sends it, as He sent it to Rebekah.

Rebekah the Friendly.

Tableau—Rebekah with pitcher on her shoulder.

Bible Reading—Genesis 24: 45-48.

3. The Women and Moses.

Most great men look back with gratitude to the influence of some woman. Moses must have looked back to three, Pharoah's daughter who educated him, his mother who nurtured and

trained him, and his sister Miriam who was his constant companion. All three were present at this very early scene in his life.

The Women who made Moses.

Tableau—Maiden presenting basket with infant Moses before Pharaoh's daughter and Miriam bringing the mother as nurse.

Bible Reading—Exodus 2: 1-8.

4. Deborah.

We are hearing much of the fact that women are doing men's work. Just let us remember that women have always done it whenever it became necessary. In Deborah's case it was on account of the inefficiency and weakness of the man who should have been a leader.

Deborah the Woman who did a Man's Work.

Tableau—Deborah standing under a Palm tree.

Bible Reading—Judges 4: 4-5 and 4: 6-9.

5. Ruth.

We wonder at the courage and determination of the immigrant girl who breaks off the relationships of the "old country" and comes to America with her own way to make and new strange ways and customs. Why does she come? Because she has a dream—a vision of something better—a promised Land, and she dares to follow that dream. Such a one was "Ruth the Decided."

Tableau—Parting scene between Ruth, Orpah and Naomi.

Bible Reading—Ruth 1: 16-17.

6. Esther.

Once upon a time a girl became a Queen, quite suddenly. Her friends thought her a very lucky girl and no doubt herself was elated at the honor done her. But very soon she learned that position means responsibility. Her people, the Jews, were in danger of massacre. She alone could save them and only at the risk of her own life. The challenge came from her

uncle: "Who knows but thou art come to the kingdom for such as this?" And this was the answer of "Esther the Woman Patriot."

Tableau—Esther before a curtain doorway about to enter presence of the king.

Bible Reading—Esther 4: 10, 11, 16.

7. Mary and Martha.

Hospitality is one of the best of feminine traits and a home which offers its warmth, not only to one's body in rest and food but to one's soul in sympathy and appreciation, is a glimpse of heaven. Such a home Jesus found at Bethany in the house of Mary and Martha.

The Women who made a Home for Their Lord.

Tableau—Mary seated—a jar of ointment in her hand.

Martha standing—a tray of viands on her shoulder, looking down at Mary.

Bible Reading—Luke 10: 38 and 39. John 12: 2 and 3.

8. Mary Magdalene.

Some women are remarkable for their single and unwavering devotion. Through the darkest night of sorrow they are true and in the morning, like Mary Magdalene, they are rewarded by the appearance of their Lord.

Mary Magdalene the Devoted.

Tableau—Mary Magdalene at the door of the tomb in the dim morning light.

Bible Reading—John 19: 25. John 20: 1, 11, 13.

9. Mary the Mother of Jesus.

No title by which a woman is called is so dear to her ears or to ours as "Mother." That is because motherhood stands for self-sacrifice and self-forgetfulness in creative love. And these are the crowning traits of any true woman whether or not she is a mother of children. The name of "Mother" is made a thousand times more sacred to us since God set his seal upon it in the birth at Bethlehem.

Mary the Mother of Jesus.

Tableau—Mary kneeling by the Manger.

Bible Reading—Luke 2: 10, 12, 16, 19.

Voices behind the scenes singing a Christmas Hymn, or the story of The Holy Birth may be read.

Recessional Hymn: Sung by the audience while the characters in the several tableaux pass down the central aisle.

Producing Notes:

In arranging the costumes for these tableaux it is well to collect as much material as possible and discover the most effective use of it by trying the costumes on the girls who are to take part. The foundation of a draped costume may be a straight untrimmed white night gown or a plain colored velvet or corduroy lounging robe. Several yards of any plain colored material may be used as a draped "sari," composing skirt, shoulder drape and head veil. Old velvet or satin portiers, curtains, piano covers, table scarfs, etc. can be used effectively for trains of costumes. Auto veils, large square silk ties, squares of cloth, bandeaux, etc. are all useful for headdresses. The veils and squares should be arranged in as nearly authentic ways as possible. Secure from the New York Sunday School Commission (73 Fifth Avenue, New York City) the colored reproductions of the Tissot Illustrations of Biblical scenes and characters. (One cent each). Sandals can be borrowed or improvised from pasteboard and ribbon. In many instances the draperies cover the feet.

Colored lights add much to the effectiveness of the tableaux. Slides can be made of colored sheets of gelatine (inexpensive) which can be bought in small quantities from any moving picture supply house. The right color for each tableau will have to be discovered by experiment. Red, purple and yellow are apt to be most useful.

Gold bracelets and bandeaux may be made of gold paper.

Tableau I.

Tent made from striped portiers and blankets stretched over a clothes horse to represent one end of a billowy Arabian tent. (See old Biblical pictures.) Ordinary wooden chopping bowl with meal for kneading—Sarah kneels on flat pillow holding bowl tipped with one hand. She should wear antique earrings and heavy gold armbands. Red head veil and dark draperies.

Tableau II.

Rebekah should wear a long veil pinned about the head with long ends floating over her shoulders. Plain straight gown with light colored panel hanging straight from neck to floor. Earthenware pitcher or large plain vase held high on one shoulder.

Tableau III.

Pharoah's daughter should be dressed in gorgeous materials and heavy jewelry—long black braids over shoulders—maid servant in dark blue and white draperies—bobbed or straight hair, with band about forehead; she kneels behind open basket. For basket use picnic hamper or small clothes basket with cloth lining trailing over side.—Miriam a child of seven or eight—short simple dress—the mother in dark sari drawn loose over head. She is very watchful, wondering about the fate of the child.

Tableau IV.

Deborah should have a straight majestic figure; she stands in an attitude of command. Palm set on pedestal, which woman's figure hides, gives effect of trees.

Tableau V.

This tableau should be posed from the familiar picture showing the parting of Naomi and Ruth and Orpah. Ruth with her head thrown back, in entreaty, is attractive in a long white veil. Naomi and Orpah should be clad in dark colored garments.

Tableau VI.

Richest curtain obtainable should be used for a background—low step and rug before it. Esther's hair should be in braids—jeweled head band—straight robe with loose metal girdle about hips and hanging down front of gown. A rich panel should be hung from shoulders, forming a train—bracelets. She stands in a dramatic attitude as though she were saying, "If I perish, I perish."

Tableau VII.

Mary is seated on a low bench. She should be a girl who has large expressive eyes. Her draperies should be light colored. She holds a small antique jar in her hands and is most contemplative. Martha's garments should be dark red or brown with a striped overdrape. Her head scarf should be arranged in a semi-turban way. Her garments are well girded up for she is ready for household tasks and she is looking at Mary with "critical love" in her eyes. She should carry a brass or wicker tray of fruits—held above her shoulder by both hands.

Tableau VIII.

It is important that the girl who takes the part of Mary Magdalene should have long, glossy hair. She stands at a roughly outlined dark doorway suggestive of tomb hewn from a rocky hillside. She is leaning slightly against its side with her back to audience—white garments floating, hair streaming down her back—no head veil—in attitude of despairing love.

Tableau IX.

No light except the light from manger. Electric light bulb should be hidden deep among folds of manger lining. Light should illumine face of Mary. The manger should be made of a box suitable in size and covered and raised so that Mary may kneel behind it with one arm stretched along edge of manger—a white veil should be drawn over her head in simple folds. Shoulders and breast covered with white and a touch of blue over one shoulder.

Section VIII.

HISTORY OF THE GROWTH OF GIRLS' WORK IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

THE term Girls' Work may be a new one to many people, but as early as 1881 the Young Women's Christian Association was beginning definite work with younger girls. The following extracts from the pages of Elizabeth Wilson's book, "Fifty Years of Association Work Among Young Women," tell the story.

"Little Girls' Christian Association." This comprehensive title was the name which a company of children in Oakland, California, were pleased to take thirty-five years ago. Their desire to become an auxiliary of the Oakland Young Women's Christian Association was granted, and though their Saturday morning meetings did not continue for any length of time, nor their charitable exertions in collecting clothes and distributing them to the poor families persist until all the deserving and undeserving of the town had been freshly clad, yet the children were happy, did much good and were overjoyed at the thought of being lawfully connected with an international movement.

"More persistent has been the girls' branch in Poughkeepsie, which claimed for many years to be the only definitely organized branch of its kind in the country. On March 30, 1886, girls from ten to sixteen years of age formed a miniature Association and within a year counted one hundred and ten members and a secretary of their own, Bertha Van Vliet. They had raised money toward furnishing a reading room and a game

room. They had also a spacious hall for entertainments and calisthenics, but were not content with this and found time during the three afternoons of each week for cooking and music classes. They chose their own members as leaders of their Monday half-hour devotional meetings.

"Young girls were in evidence in most of the city Associations, sometimes welcomed as the women of to-morrow, sometimes unwelcomed, and sometimes considered a natural detriment because older girls did not like 'to find the rooms full of little girls' as the fact was sometimes hospitably stated. They were always allowed in a Saturday morning gymnasium class, however. In the '90's the Association tried to assemble all the junior activities in some form of branch organization on the segregation principle.

"But the girls were to have their day. As the self-governing clubs made their way along, young girls kept proving in them their capacity for self-control and cooperation. They showed that they could be on hand and not underfoot. In the rooms or building, a line between children and girls of Association age was drawn. Then the secretaries began confessing that they needed to know more about girls before they could deal justly and fairly and affectionately by individual girls, and they took the topic of the Adolescent Girl for their Minneapolis Conference in 1909. After that they 'stayed not for brake and they stopped not for stone.' They besieged the National Board for help and they took counsel with the active girls in their own Associations, the high school students and grade girls, the girls who had stopped school to go to work and for other reasons. They put a plank in the platform of the County Association. All the resources of the Associations were now opened everywhere.

"Many local Associations and one Field Committee followed the example of calling a secretary for the Girls' Department. In four years the membership has increased eighty per cent and the value of membership even more greatly.

"In 1915 two conferences were held for high school girls alone. This was necessitated by the rapidly developing student movement among secondary school girls manifested by clubs, branches and Associations under city, county, and other student leadership. In large cities where there are several high schools, unions of these clubs have been effected by the organization of High School Councils, the last word in younger student initiative."

By the time the Fourth Biennial Convention of the National Young Women's Christian Associations was held at Richmond, Virginia, April 9-15, 1913, work for younger girls had grown to such an extent that it came up for consideration as one of the most important matters before the convention. The following excerpt from the Business of the Convention states the matter most clearly:

"The Adolescent Girl.

"Realizing that in proportion as the problems of the adolescent girl are solved, the problems of later life are diminished, and acknowledging that the Association is answerable for the debt it owes to the adolescent girl, it is recommended:

"(a) That the name 'Junior Department' be changed to 'Girls' Department.'

"(b) That the aim of this department shall be to promote activities of all kinds among girls of all classes between ten and fifteen years of age, inclusive.

"(c) That the Girls' Department shall receive the same emphasis accorded to the work for young women in point of trained secretaries, suitable equipment, efficient committee and the cooperation of all other departments in the Association.

"It was moved and seconded that the recommendation be adopted."

Between the time of the Richmond convention and the Fifth Biennial Convention of the National Young Women's Christian Associations, held at Los Angeles, May 5-11, 1915, the number

of Girls' Work secretaries increased from fourteen to fifty-four and the number of Associations doing girls' work from one hundred and forty-five to one hundred and ninety. In many new buildings special equipment was provided and older buildings were remodeled to furnish adequate facilities. The age limit, previously from ten to sixteen years of age, was changed to avoid an artificial cleavage during the school period and girls from twelve to eighteen years were included in the ranks of the Girls' Department. This extension of the age limit naturally led to an increased demand for the extension of work among high school girls. Plans were worked out for the joint responsibility of the city and student departments in regard to high school work.

Councils and week-end conferences for high school girls had been developed during the two years (1914-1915) just passed.

Between the years 1908 and 1914 the Student Committee of the Department of Method had made an intensive study of private secondary schools and public high schools. The result of this was the plan known as the Standard Student Club plan, which provided a program sufficiently mature for the upper class girls and, through its plan of organization, was found to be successful in many high schools where there was no Young Women's Christian Association in the community.

In 1914, the first field girl's work secretary was placed in the Pacific Coast Field. Between the years 1914-1918 there was a slow but sure growth in local girls' work all over the country. Various club plans were used—among which were such national movements as Camp Fire Girls, Girl Scouts, Girl Pioneers, and Hearth Fire Girls. Many others were plans which originated among local secretaries. Chief among these were Girl Guardians, Girl Aides, Silver Link, and the Rainbow club plan. This great variety of club plans had its disadvantages and its advantages. The obvious disadvantages were lack of unity and lack of standardization. The great advantage was

the opportunity to learn through experimentation and research that the principles which the Association has always stood for; i. e., Health, Knowledge, Service, Spirit, were fundamental to Girls' Work and that power would result from a unified program.

In 1918, the much desired unity resulted from the divising and the promotion of a new plan for younger girls, called The Girl Reserves, the Blue Triangle Girls of the Young Women's Christian Association.

The purpose of this movement is to unify all work for younger girls within the Young Women's Christian Association. It is in no sense a community movement to be developed by individual groups in any community, as are the Girl Scouts, Camp Fire Girls, and Woodcraft League. It does not preclude the use of other plans for girls, such as the ones mentioned above.

From one field girls' work secretary, in 1914, the number increased to fourteen in 1919. The growth in the number of local secretaries was proportionately great; the total was three hundred and fifty, two hundred and fifty of whom were doing work with younger girls exclusively. Work was carried on in the three hundred and sixty-six Associations organized in cities, towns and the open country.

The year 1919 saw the addition of a general assistant to the staff of the Girls' Work Council in the Department of Method. The Student Secretary for Secondary Schools was also made a member of this staff for program work among high school girls, the administration of such work in cities, towns and counties where there is an organized Young Women's Christian Association being carried by the Girl's Work Staff. There were added to the National Staff specialists in the following types of work: Religious Education, Work for Girls from Foreign-speaking Homes, Colored Work, Open Country, and Conferences and Conventions.

Realizing the creative power released through the many conferences planned in previous years for the older members of the Young Women's Christian Association, the Department of Conferences and Conventions through its representatives, planned for twenty-two younger girls' conferences in 1919 which were held in various parts of the United States.

The year 1920 witnessed a much greater expansion of work among younger girls. The number of secretaries for younger girls on field staffs was increased until there are now seventeen secretaries for younger girls work. In 1920 there were thirty-three conferences with a total attendance of 4,500.

In 1921 the name Bureau for Work with Younger Girls was given to the Committee of the Department of Research and Method studying the needs of younger girls. This Bureau was made responsible for all work with girls between twelve and eighteen, whether in city, town or rural districts or in student communities.

The Secretary for Secondary Schools who had been added to the Bureau in 1919 for High School program planning was made a full time member of the Bureau for Work with Younger Girls.

A great impetus has been given to camping for girls, largely due to the new conception of physical fitness and resourcefulness demanded of women and girls everywhere to-day. To meet this demand many local Associations have had camps.

The younger girl has come into her own. The fact is witnessed by the great demands for trained secretaries, the attractively furnished centers, the many courses for training volunteer leaders, the plans for efficient committee work and the cooperation of other departments in the Association. "They who run may read:

"Life's in the loom—
Room for it—room."

MATERIAL FOR GIRL RESERVE WORK.

Attractive and sufficient material is essential for the promotion of an adequate Girls' Work program. Posters, dodgers, stickers, book lists, various kinds of insignia, and memory books are necessary for making graphic to girls a movement, such as the Girl Reserves.

The material necessary to standardize the Girl Reserve work, such as arm bands, official posters, pins and rings, has been prepared at headquarters and must be secured from The Womans Press, 600 Lexington Avenue, New York City. This does not preclude the preparation by local secretaries and committee members of any additional material which they consider necessary to meet local needs.

The Girl Reserve insignia, which are sold from headquarters, are the arm bands, special honors for Knowledge, Service and Spirit, and the Girl Reserve pin. The arm bands are purchased by the girls. The special honor insignia, i. e., owls, stars, and Roman lamps, are awarded without cost to the girls by the local Association. Orders for these insignia should be accompanied by a signed statement from the Girls' Work secretary and the adviser. The Special Girl Reserve ring will be sent direct from headquarters and is given to the girl who has earned it through meeting required standards as indicated in the Manual, pages 50, 53, 713.

Salable Material.

Guide for Every Loyal Blue Triangle Girl, 25 cents.

Ready for Service Blanks. Per 100 (plus 5 cents postage), \$1.00.

Younger Girls in Business and Industry.

School Girls.

Official Arm Band, 15 cents.

Girl Reserve Patch Sew-on Triangle—for middy blouses, coats, and hats—5 cents.

Girl Reserve Brushaway Triangles—for ties—5 cents.

Girl Reserve Strips, 5 cents.

Girl Reserve pins, 25 cents.

Girl Reserve Honor Pads, for recording individual honors, seventy-five sheets in a manila envelope, 10 cents.

Girl Reserve Triangle Stickers are now salable material and may be ordered from the Womans Press. Prices are as follows:

$\frac{3}{4}$ inch	50 for 15 cents.
"	100 for 30 cents.
"	1000 for \$2.25.
$1\frac{1}{4}$ inch	50 for 20 cents.
"	100 for 40 cents.
"	1000 for \$2.35.

Special series of ten posters: "The A-1 American Girl," made for Girl Reserves by The National Child Welfare Association, 70 Fifth Avenue, New York City (order direct), per set, \$8.00.

Free Material.

Girl Reserve Book Mark.

Celluloid Tie-Ons, insignia for secretaries and committee members.

Girl Reserve Pasteboard Triangles.

Girl Reserve Poster Stamp Stickers.

Girl Reserve Application Blanks.

Girl Reserve Code Poster.

Girl Reserve Official Posters.

Pasteboard Tie-Ons—insignia for secretaries and committee members.

Treasure Trove—a limited number of copies is available and Associations which do not have it on file in their Girls' Work Department should send for it.

FIELD COMMITTEES

Northeastern Field	600 Lexington Avenue, New York	Connecticut, Maine, Massachusetts, New Hampshire, New Jer- sey, New York, Rhode Island.
East Central Field	630 Witherspoon Bldg., Philadelphia, Pa.	Delaware, District of Columbia, Maryland, Pennsylvania.
South Atlantic Field	1109 Virginia Railway & Power Building, Richmond, Va.	Florida, Georgia, North Carolina, South Carolina, Virginia.
Ohio and West Virginia Field	905 First National Bank Bldg., Cincinnati, O.	Ohio, West Virginia
Central Field	17 North State Street, Chicago, Ill.	Illinois, Indiana, Michigan, Wisconsin.
North Central Field	1030 Nicollet Avenue, Minneapolis, Minn.	Iowa, Minnesota, Nebraska, North Dakota, South Dakota.
South Central Field	1342 Syndicate Trust Bldg., St. Louis, Mo.	Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Missouri, Tennessee.

FIELD COMMITTEES

West Central Field	321 McClintock Bldg., Denver, Colo.	Colorado, Kansas, Utah, Wyoming.
Southwestern Field	Sam Houston Bldg., 1521 Commerce St., Dallas, Texas	New Mexico, Oklahoma, Texas.
Pacific Coast Field	800 California-Pacific Building, San Francisco, Cal.	Arizona, California, Nevada, Hawaii.
Northwestern Field	3126 Arcade Building, Seattle, Wash.	Oregon, Washington, Montana, Idaho.

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